

SCC
9068

Heir followeth the

coppie of the ressoning which was betuix
the Abbote of Crofraguell and John Linor,
in Mayboill concerning the masse,
in the yeare of God, a thousand
five hundreth thre scoir
and two yeares.

✓
Joh. Knox

Apocalips. xxij.

For I protest vnto euerie man that heareth the
wordes of the prophetic of this booke: If any mā
shall adde vnto these thinges, God shall adde
vnto him the plagues, that are witten in this
booke.



Imprinted at Edinburgh by Robert
Lehpreuik, and are to solde at his
hous, at the nether bow.

Cum priuilegio.

1563.

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1812.

John Knox vnto the reader, wisheth grace
 mercie and peace, from God the Fa-
 ther, and from our Lorde Iesus
 Christe: with the spirit of
 righteous iudgement.



After that the Prophet Isayas in great be-
 hemencie, had rebuked the vanitie of Ido-
 lles, and Idolaters as in the 40. and 41. chapters, of his propheticke doth ap-
 pear, at last he burleth forth in these wor-
 des. Let them bring forth there Gods (sath he) that they
 may shaw vnto vs thinges that are to come, or let them
 declare vnto vs thinges that haue bene done before, &c.
 Shew thinges that are to come, that we may understā
 you to be Gods, let you do ether good or euill, that we
 may declare it. By which wordes, the Prophet doeth as
 it were in mockage, prouoke Idolaters, and the Idoles
 to produce for them selues, some euident testimonies by
 the which mē might be assured, that in them was power,
 and that there religion had approbation of God. which
 when they could not do, he is bold to prononce this sen-
 tence: Behold ye are of nothing, and your making is of
 nothing, abomination hath chosen you. In which wor-
 des the Prophet dammeth, bothe the Idoles & the Ido-
 laters. The Idoles, because they can declare nothing to
 proue any power or wertue to be in them, why they sho-
 uld be worshipped as Gods. And the Idolaters, because
 from Gods mouth they could bring no assurance of there
 adulterat and vsurped religion. If this reasoning of
 the Prophet, had sufficient strength in his aige, to shaw
 the vanitie of the Idoles, and the phrenetick foolishnes
 of suche as worshipped them: then may the godlie this
 day moste assuredly conclude against the great Idole pre-
 sented by the Papistes to be worshipped in there masse,
 and against the patrons of the same: that it and they are

Isa. 40.

and 41.

Isa. 41.

The Prologue.

vaine, foolish, odious, and abominable before God. It, because it hath no makers then euer had the Idoles amongest the Gentiles : and yet hath no greater power then they had. Albeit it hath bene worshipped as God him self. And they because, they worshipped there owne imagination, and the workmanship of there own haies, without any assurace of God or of his word. If any think that I speak moze liberally, then I am able to proue, let him consider what makers the Idoles of the Gentiles had, and what makers the God of bread hath. And then let the power of bothe be compared, and let me be rebuked, if I speak not the truth. The Prophet in discription of there vanities, maketh these gries. The earth bringeth forth the tree, it groweth by moissour, and natural wacknes, it is cutted down by the hand of the helwar. A parte thereof is burnt, a parte spent in bles necessarie to man, an other parte chosen to be made an Idole. This is formed to the likenes of man or woman, and then set vp and worshipped as a God. All these and some mo, shall we find to assist & concurre in the making of this great God of bread. The wheat is sown and nourished in the earth, rain, dew, and heat bring it to maturitie. The reaper or scherer cutteth it doune, the cartte or sled drawen by hors or some other beaſt, draweth it to the barne, or to the barnyard. The tasker, or the foot of the ox traweth it out. The fan deliuereth it from the chaff. The millar, and the millstones by the help of wind or watter, maketh it to be meall. The smith maketh the prnes, that giues to that God, his lenth and braid, likenes and form. The fyne substance of that God is nether wood, gold, nor siluer, but watter & meale made i maner of a diamock. And then must the workmen take good hede to there hand. For if the fyre be too hote, that Gods skin must be burnt, if the prnes be euill dight, his face will be blecked, if in making the roundnes, the ring be broken, then must an oher of his fellows, because that honoz to be made a God, and the crased or cracked miserable raik, that ones was i hope to be made a God, must be giuen to a babby to play him withall. And yet is not all the danger past, for if there be not an anoynted preist to play his parte aright, all the former artificers haue lost there laboure, for without him that God cannot be made : yea, if he haue not intention to consecrate, the fashioned God remaineth bread, and so

The Prologue.

So the blind people committ Idolatrie.

These are the artificers and workmen that trauell in making of this God: I think as many in number, as the Prophet reciteth to haue trauelled in making of the Idoles. And if the power of bothe shalbe compared, I think they shalbe found in all thinges equall, except that the God of bread is subiect vnto mo dangers then were the Idoles of the Gentilles. Men made them. Men make it. They were deaf and dum, it can not speak, hear nor see. Brieflie in infirmitie, they wholie aggre, except that (as I haue said) the pooore God of bread is mosse miserable of all other Idoles. For according to there matter whereof they are made, they will remaine without corruptio many yeares. But within one year, that God will putrifie, & then he must be burnt. They can abyde the vehemencie of the wind, frost, rain, or snow. But the wind will blow that God to the sea, the rain or the snow wil make it dagg again, yea, which is most of all to be feared, that God is a pray (if he be not wel kept) to rattes and mice. For they will despyre no better dinner then white rounde Gods ynw. But o then what becometh of Chrisses natural bodie? by myracle, it flies to the heauen againe, if the papists teach treulie, for how sone soeuer the mouse takes hold, so sone flieth Christ away & letteth hir gnolw the bread. A bold and puissant mouse, but a feble and miserable God? Yet wold I ask a question, whether hath the preist or the mouse greater power? by his wordes it is made a God, by hir teith it ceaseth to be a God. Let them auise, and then answer. If any think that I ought not to mock, that which the world so long hath holden, and great Princes yet holde in so great veneration. I answer, that not onelie I, but also all godlie ought not onelie to mock, but also to curse and detest, whatsoeuer is not God, and yet vsurpeth the name, power, and honor of God. And also that we ought bothe to mock, gain say, and abhorr, all religio obtruded to the people, without assurance of God & his word, hauing nether respect, to antiquitie, to multitude, to authoritie, nor estimatio, of them that mantean the same. The Idoles of the Gentilles were more ancient, then is the Idole in the masse. There worshippers, manteners, and patrons, were mo in multitude, greater in authoritie, and more excellent before the world, then euer was any that bowed to that

The Prologue.

- Iſa. 42** Idole. And yet feared not the Prophet Iſayas to mock and iſt them, yea, ſharplie to rebuke them, in theſe wordes. They are dung backward with ſhame, they ſhalbe aſhamed, whoſoever truſteth in a grauen ymage, and that ſay to the molten ymage, ye are our Gods. All the makers of graue ymages are vaine, there pleaſing thinges ſhall not proſſet them. For they them ſelues are wiſeſſes, to theſe Idoles, that they nether ſe, nor vnderſtand any thing, and therefore they ſhalbe aſhamed, who then (ſayeth he) ſhall forge a God? or a molten ymage that proſſiteth nothing? behold all thoſe that are of the fellowſhip thereof ſhalbe confounded, for the workmen them ſelues are men, let them all be gathered together, and ſtand by, yet they ſhall feare and be confounded together. And when he hath fully painted forth there vanitie, he concludeth. They haue not vnderſtand, for God hath ſhut by there eyes, that they can not ſee, and hartes, that they can not vnderſtand, none conſidereth in his hart, I haue brunt half of it, euen in the fyre, and haue baken bread alſo vpon the coalles thereof I haue roſted fleſhe & eaten it, and ſhall I make the reſidew thereof an abomination, ſhall I bow to the ſtock of a tree? &c. Thus, I ſay, we ſee, how that the Prophet doeth triumph againſt the Idolaters, in mocking of there madnes, and painting forth of there vanitie. Who then can iuſtly be offended againſt me or any other albeit by all meanes poſſible, we let the blind world ſee, the vanitie of that Idole? conſidering that by it, hath the glozie of God bene more obſcured, then euer it was by any Idole in the earth. For to none was neuer abſolutlie giuen, the name, nature, power, and honoz of God, but to that Idole allone. If any think that the Scriptures of God giue vnto them patrocinie, ether to beleue Chriſtes naturall body to be there, after the wordes of conſecration (as they cal them) ether yet to beleue that Chriſt Ieſus, in his laſt Supper, did offer vnto God his Father his body and blood, vnder the formes of bread and wine, he is miſerable decaued, for the Scripture maketh no mention, of conuerſion or tranſubſtanciation of bread in Chriſtes naturall bodie, but witneſſeth that bread remaneth bread, yea ruē, when the faithfull receaue the ſame, as the Apoſtle affirmeth in theſe wordes. The bread that we break, is it not the communication of Chriſtes bodie? the cup of bliſſing which we
- Blindnes and induration is Gods iuſt puniſhment for Idolaters.**
- Let the Papists consider**
- 1. Co. 10**

The Prologue.

we blisse, is it not the cōmunion of the blood of Christe? we many, are one bread, and one body, because we are all partakers of one bread. And after he sayeth, as oft as ye shall eat of this bread, and drink of this cup, ye shew the Lordes death till he come. Let therefore, a man try him self and so let him eat of this bread, and drink of this cup. 1. Coz. 11.
 &c. By these wordes we may cleerlye vnderstand, what iudgement the Apostle had of the substance of that Sacrament, euen in the verie action of the same. And as touching that foolish opinion, that Christ Iesus did offer his body vnto God his ffather, vnder the formes of bread & wine. &c. (which the Papistes make the ground of there masse) what suffrage that euer it hath by man, of God, nor of his word, it hath none. The Scripture doeth witness that God the ffather gaue his Sone vnto the world, that the world might be saued by him, and that Iesus Christ did offer him self ones vnto God, for the destruction of sinne, and for to take away the sinnes of many, but that euer he did offer him self vnder the formes of bread and wine (as the Papistes alledge) the holy Ghost doeth no where make mention. And therefore the faithfull not onely may reiect it as the dreame and inuention of man, but also are bound to abhor & detest it as a doctrine brought in by Satan, to decreaue suche as deelye not in the veritie of God, to whose mouth and voice are the faithfull onely bound. Joh. 3.
 ¶ Quintyne that great patron of the masse, in this subseque[n]t conference, adduces for the probation of his affirmatiue, Christ Iesus did offer (sayeth he) vnto God his ffather, in his last Supper his body and blood, vnder the formes of bread and wine. &c. Heb. 10 and 9.
 For the probation hereof, I say he adduces the fact of Melchisedec that brought forth bread and wine. &c. But how sone he is ashamed thereof, and how unable he is to proue that which he alledgeth to be moste easie to be proben, the diligent reader may espy. For perceraiuing him self unable euer to proue, that either Christe Iesus or yet Melchisedec, did make any suche oblation, as he & the sond Papistes do imagine. He rineth straight to his forres & shameles schift. Paister Quintynes affirmatiue.
 He sayeth ¶ Quintyne, I haue hurt my owne cause, I was caried away with zeal &c. It appertained not vnto me to proue any thing, but to defend my articles as they are writtē. Gen. 14.
 If ¶ D. Luk the reason of the third day.

The Prologue.

and his collaterall will resolue me an dout, then will I giue my iudgement, whether he ought to proue, or to defend onely. My dout is this, whether are M. Quintynes articles necessarie to be beleued to Saluatio, or are they suche as without danger of damnation, we may dout of them? If we may dout of them and not offend God, then assuredly I think that M. Quintyne may hold them for treuth, til that the falthood of them be manifestly declared. But if they be suche as we are bound to beleue as a treuth of God, and an doctrine necessarie to Saluation, then is M. Quintyne bound to shaw to vs that God hath pronounced them, and not man. Which if he be not able to do, and that in plaine and exprest wordes, then must we reiect them as deceauable, & fals, accordig as we be taught by our maister Christ Iesus saying: My sheip heare my voice, but a stranger they will not heare. If M. Q. will not be reputed an fals Prophet, & one that teacheth lies in the name of God, and so expone him self to Gods hote displeasure, he may propone no doctrine to the Church of God, the assurance whereof, he bringeth not from the mouth of God. If M. Q. were brawling in the scooles, or bragging of knowledge amongst the Philosophers, I wold patientlie abyde, that he should affirme as many paradoxes, as pleaseth him. But in the Church of God to affirme that God hath spoken, when God hath not spoken, or done that which he is not able to proue, by his plaine word, that he hath done, so to do (I say) is altogether intollerable, and therefore let M. Q. searche the Scriptures, for the probation of his affirmatiue, or els I will cry als loud as I can, that he hath lost his cause, and is conuicted an manifest lear: in that he hath affirmed Iesus to haue done that, which no Scripture doeth witness, that he hath done. Let all men therefore that will not follow lies, detect the masse, till that it find a ground within the booke of God, as I am assured it neuer shall.

And that shall the reader more easily perceauce, by this confession that followeth.

Read and then iudge.



The abbotes

first letter.

M. Quintyne.



John Knor I am informed, that ze ar cum in this cuntrie, to seik disputatiō, and in special to mak impugnation to certane artickles quhilk war pronunced and reheirsed be me to my flock, in kirkofwald on sonday last wes (treulie I will not refuse disputation with zow) but maist ernestlie & effectuouslie couatis the samin, swa it may be to ye glorie of God, and tryal of ye treuth, lyke as I haif, ye rest of ye ministers, quhilk hes bene heir, and culd haif nane. Quhairfore gif it pleis zow this day viij dayes in ony hous of Mayboil ze pleis, prouidand alwayes thair be na conuocation passand xij xvj or xx on ather syde, quhilk is ane sufficient nomber, to beir witnes betuix vs, I sal enter in ressoning with zow, and God willing fall defend ye saides artickles be ye manifest word of God, and all gude resson, as thay ar writtin, and in special ye artickle concerning ye messe. Ze salbe sure ze sall ressaif na iniuris of me, nor nane that me pertenis, nor na kynde of molestation in word nor work, bot familiar, formall, and gentill ressoning, and think not yat this is done for drifting of tyme, but be ressonne I am phibeit and forbiddin be my Lord of Cassillis, in name and behalf of the counsel, to enter in ressoning with zow, or ony uther to his re-



The abbotes first letter.

turning in the cuntrie, quhais command I haif
 promist to obey, nottheles and he cum not betuir
 and the said day, I sall discharge my prouis to
 him with diligence, quhairthrouch ze, and all o-
 thers may se how desyrrous I am that ye treuth
 cum to ane tryall but drifting of tyme. Als ze
 may be sure that I am verray desyrrous to haif
 my Lord of Cassillis (as my cheif and brother
 sone) and others my bether & freindes, quhom of
 I haif charge, to be auditors, quhairthrou gif
 it pleis God thay nicht haif proffet of our resso-
 ning, and gif ze pleis to accept this condicion,
 send me your promes under your hand writ, and
 I sall send zow the foresaid artickles to awise
 on, to this day viij dayes, and in the meine time
 ze may prouide to be auditors sic as ze pleis, cō-
 forme to the nomber aboue reheirfed, and I the
 lyke, and gif ze will nawise enter in ressoning
 without cōuocation of strāgers, the haill world
 may se, it is bot perturbatiō, tumultuation, and
 cummer that ze seik, vnder the pretence of the
 trew setting furth of Goddes word, and glorie,
 and this I certifie zow, I will not enter in dis-
 putation with zow, gif ze cum with cōuocation,
 for I wil nawise be the instrument of discorde,
 and als it is not necessar ze cum with conuoca-
 tion of strangers, be ressonne ze haif my Lord of
 Cassillis promes quhilk is sufficient warrand to
 zow, and all the rest within Carrick, and in ye
 meine tyme ze pleis to ressaif ane confutation of
 your sillogisme quhilk I haif send to zow with
 the Laird of Capinton elder, and gif ze defend
 the

The an-
 swer
 thereof
 was sed.
 But my
 lord ma-
 id no re-
 ply.

the samin weill, ze ar mair able to mak impug-
nation to myne. Of thir heides I require your
answer in writ, with this berar with diligence
quhairthow I may send away to my Lord of
Castillis as said is. And sa fair ze weill, of Cros-
raguell this Sonday, the sext of September.

Crostraguell

the answer to the

abbotes first lettter.

John Knor.



The treuth is, that the cause of my cō-
ming in these partes wes not of pur-
pose to seak disputation, but simplie to
propone vnto the people Iesus Christ
crusified, to be the onelie Saviour of the world,
and to teach further, what are the frutes that
God requireth of the members of his dear sone.
ac. But hearing that ye had in oppen audience
proclaimed blasphemous artickles, making pro-
mes to giue further declaratiō of certane of the,
this last Sonday, lykewise in oppen assemblie,
I could not but of conscience, offer my self to be
your aduersar in that cace. And this far for the
cause of my cōming zesterday to Kirkoswald.

The answer to the abbot. first letter.

That ye haue required disputation of the ministers (of whome some are yet present) & could haue none, I hardlie beleue it, the contrary being assured to me by diuers of honest report.

That ye offer vnto me familiar, formall, and gentill reasoning with my whole hart I accept the condition. For assuredlie my Lord (so I style you by reason of blood and not of office) chiding & bawling I vtterlie abhor, but that ye require it to be secrete, I nether se iust cause why that ye should require it, nether yet good reason why that I should grant it. If ye feare tumult aspe preter, that is more to be feared where many of euill mynd haue a few quiet and peceable men in there danger, then where a iust multitud may gainstand violence, if it be offered. Of my Lord of Castilles promises, I nothing dout as touching my owne person, for I stand in the protection of the Almightye, to whom I render hartly thanks, when his mercie and power boweth the hartes of men, to assist the cause of the iust.

But I wonder with what conscience ye can require priuat conference of those artickles that ye haue publicklye proponed? Ye haue infected the eares of the simple? Ye haue wounded the hartes of the godlye, and ye haue spoken blasphemie in oppen audience. Let your owne conscience now be iudge, if we be bound to answer you in the audience of 20. or 40. of whom the one half are alreadye perswaded in the treuth, & the other perchance so addicted to your error, that they will not be content, that light be called

The answer to the abbot. first letter.

led light, and darchnes, darchnes. If ye be a pastor as ye brag your self to be, ye ought to haue respect to your whole flock, yea, to the instruction of all those, that are offended at your blasphemies. But now to grant vnto you, more the reason, I am content of the greatest number appointed by you, provided first that the place be, S. Iohnes Kirk in Air, which is a place more conuenient then any hous in Warboill. Secōdarlie, that Noters and Scribes be appointed faithfully to take and commit to regester in open audience, bothe your reasones, and myne, that so we may all weall auoid confusion & vaine repeticion in speaking as forclos the diuerfitie of rumors which may arise by reason of obliuion, what hath bene spokē by ather partie. The day by you required, I can not kepe, by reason of my former promes made to the maister of Warwel, and vnto the Churches of Middelidall, and Gallo way. But if ye wil send vnto me, your artickles before the 15. of this instant, I shal appoint the day, which by the grace of God I shall not faill. If ye send your artickles to the baillies of Air, it shalbe sufficient discharge for you. And thus crauing your answer, I hartlie desire God if his good pleasure be, so to molifie your hart, that ye may prefer his eternal treuth, contained and expressed in his holy word, to your own preconceaued opinion. From Air this 7. of September. 1562. in haist.

Houres to command in all godlines.

John Knox

the abbotes second

letter, whereunto answer is made brieflie
to euerie head of the same.

M. Quintyne.

Xohn Knor I ressaued your writing,
this monūday the seuint of Septem-
ber, and considered the heides thair of,
and first quhair ze say, your cūming
in this cuntrie, was not to seik disputation, but
simplie to propone vnto the people, Iesus Christ
crucified, to be the onely Sauour of the world,
praise be to God, that was na newingis in this
cuntrie, or ze war borne.

John Knor.

I greatlie dout, if euer Christ Iesus wes treu-
lie preached, by a papisticall prelat or monk.

M. Quintyne.

Secondlie, quhair ze alledge that I proclaimed
in oppen audience blasphemous artickles (he is
ane euil iudge that condemnis or he knawes)
than had bene tyme to zow to haif called them
blasphemous, quhen ze had sene them, red them,
and sufficientlie confutated them.

John Knor.

I had hard them, and thereof I feared not to
pronounce them suche as they are.

M. Quintyne.

Thridly, quhair ze alledge that I promist decla-
ration of the saides artickles, on Sondag last
was,

The abbotes second letter.

was, my promes was (as my hand writ will testifie) to do the samin, puidand alwayes pair had bene na conuocation of strangers, quhairthrow tumultuation and cūmer nicht follow, and swa was I exonered of my promes, in that, ze come thair conuoiued with v. or vj. scoir of strangers.

John Knor.

I lay the night before in Hayboil, accompanied with fewer then tuentie.

M. Quintyne.

Apperantlie mair lyke to seik perturbation and cūmer, nor the glozie of God. Als I was inhibited be my Lord of Castillis to his returne in the cuntrie, as I wait to zow of before, for auoyding of cūmers. Ferdlie, gif I required disputation of John Willock, and als of maister george Hay, gif thay had ocht to say to ony warkes set furth be me, I report me to the auditor, and als gif thay refused or not, to the tyme thay had auised with the counsell and the brethren.

John Knor.

Maister george Hay offered unto you disputation but ye fled the barras.

M. Quintyne.

Quhair ze say ze can not persais quhairfore I could desyre secreit disputation. Treuilie it is not secreit, that is in the presence of xl. persones. Quhair ze say, ze dout not of my Lord of Castillis promes, astueching zour awin person. Treuilie apperantlie ze refer als lytill to his promes as ze may, considering ze come conuoyed with sic ane number of strangers as is aboue reheirfed.

The abbotes second letter.

Quhair ze say, ze stand in the protection of the Almightie, Iwa dois all gude christiane men as ze, bot apperantie ze put als lytil in Gods handis as ze may, that gois accompanied in euerie place, quhairsumeuier ze go with sic multitude, quhiddel it be for deuotion, or protection, or rather tumultuatio God knowis, for I know not.

John Knor.

Be do well to suspend iudgement.

M. Quintyne.

Quhair ze wonder with quhat conscience I can require priuat conference (treulie I haif mony gude ressonis mouand me) first to auoid tumultuation, perturbation, and cummer.

John Knor.

Your reasones are as stark to your selfe, as ye think them.

M. Quintyne.

Secondly, that we may haif ane ressonable nōber that may beir witnes of baith our pairtes, but clamor or tumultuation. Thridly, I am certane gif we cum to the iust trespall of the treuth, thair man be conference of mony buikes, quhilk can not be done comodiously in publick audiēce. Attoure it wilbe mair handsum and easie for me, nor misteris not sic crying out, as gif it war in oppē audience, for gif ye victorie consist in clamor, or crying out, I wil quite yow & cause but farder pley, and zit praise be to God, I may quhitper in sic maner as I wilbe hard sufficientlie in the largest hous in all carrick.

John Knor.

The

The abbotes Second letter.

The larger hous, the better for the auditor & me.

M. Quintyne.

Duhair ze say I haif infected the earis of the simple I haif wounded the hartes of the godlie, and I haif spoken blasphemie in oppen audiēce. I meruell how ze forzet your self, chidand and railland on this maner.

John Knor.

The speaking of the treuth is chiding vnto you.

M. Quintyne.

Considering ze said ane lytill afore, ze did abhor all chiding and railling, bot nature passis nurtoz with zow.

John Knor.

I will nether interchange, nature nor nurtoz with yow, for all the proffets of Crofraguell.

M. Quintyne.

Anhairfore I man beir with your babline and barking, as dois Princes, hear poweris Maiestrates, and mony hundrethes better nor I.

Duhair ze esteeme me as ane bragand Pastor, sayand, that I aucht to haif respect to my haill flock. It is question to me gif it be the weill of my flock, to mak oppen disputation in profound mysteries concerning the christiane religion, bot zit will I not refuse gif ony man will mak impugnation, but conuocation of strangers, or tumultuation, I haif hard of publick disputation in scoulis, bot not afore ane bulgar and rude multitude of people.

John Knor.

Ye are not then so weill sene in the ancient writers as ye brag.

M. Quintyne.

Duhair ze desyre me to cum to dispute in S.

The abbotes Second letter.

My lord
delytes
in tyme
without
reason.

Johnes Kirk of Air, ze may be sure I will not dispute with zow thair, for mony gude rellonis, quhilkis to write, war ouer prolixt, bot gif ze pleis to conueine according to my first wuting, I salbe readie at all tymes, vpon viij. dayes warning, and sall send yow the artickles viij. dayes afore to auise with. And sa fair ye weill. Of Crofraguell with diligence, the samin day and dait.

CROFRAGUELL.

John Knox.

This letter wes none otherwise answered for that tyme, but by appointing vnto him the place, according to his owne desyre, albeit that no reason could haue required that of me.

The Earle of Cassillis letter.

Efter hartlie commendation, forsamewil as I vnderstand thair is ane disputation appointed betuix yow, & the abbote of Crofraguell in Mayboill, the xxviij. of this instant, to the quhilk I am not willing that ony of myne mak disputation with zow, except it cum of your occasion, for I can not vnderstand that ony erudition sall proceid to the auditor of the samin, bot rather contradiction and tumult, the quhilk I wald sould not be for your pairt, lyke as I am willing to cause the abbote of Crofraguel to dissent. As to quhatsaueuer that wil proffer them self to preach the trew word, conform to the consuetude

The Earle of Cassillis letter.

tude of the realme, may do the samin without impediment as I wait to you of before, in ony of my rowmes. And desires you to write me ane answer of this writing, and God keip you. Of Saint Iohnes chapell the xxij. of September. 1562.

Be your gude freind.

Cassillis

the answer to my

Lorde of Cassillis writing.

John Knor.



After hartlie commendation, of my service unto your lordship, your L. letter dated at S. Iohnes chapell the xxij. of this instant, receaued I in Ughiltre the xxv. of the same. As touching the disputation appointed, the occasion did proceed of the abbote, who in oppen audience of the people, did propone certaine artickles, whereof the moste part conteane deceauable doctrine, whiche notwithstanding he promised not onely to expaine, but also to manteane against any that wold impugne the same. Whereof I being aduertised, and so near in the countrie could do no les then offer my self aduersary to that doctrine, which I am assured shalbe certaine damnation, to all those that without repentance depart this

¶ ij

The answer to the Earl of Castillis let.

life, infected with the same. And vpon that mo-
tue I repared to Kirkswald, where because
the abbote compered not, I preached, and after
the Sermon a seruand of the abbotes presented
vnto me a letter, conteaning in effect, that as he
had required disputation of the other ministers,
so did he of me, and did appoint vnto me, that
day eight dayes in Mayboill. My answer wes,
that to dispute I wes hartlie content, but be-
cause I had before appointed þe maister of May-
wel to be in Dumfreis that same day, I desired
the day to be prolonged, to my returning from
Nethesdaill. In this meane tyme by letters past
betuix vs the xxviii. of this instant is appointed
whiche day be the grace of God I mynd to keap.
Nether yet in my iudgement is there any iust
feare of tumult, for the persones that shall con-
uene with me, will promes and keap all quiet-
nes, and of your lordship I nothing dout but ye
will take suche ordour with your freindes, that
by them there shall no occasion of trouble be of-
fered, and albeit that the erudicion shall not per-
chance be suche as the godlie wold desyre, yet I
dout not bothe the veritie and the falshead shall
appeare in there owne colozs, albeit not to all,
yet to suche as ether haue eares to hear þe treuth
plainly spoken, or eyes to discerne darchnes from
light. And therefore I wold mooste humble re-
quire of your lordship, rather to prouoke and en-
courage your freind to the said disputation, then
in any maner to stay him, for if your lordship do
cōsider that whil, that he oppenlie preaches one
thing,

Let the
abbote
iudge if
he had
iust oc-
casiō to

The answer to the Earl of Cassillis let.

thing, and we an other, that the hartes of the people are distract, yea, and inflambed one against another, your lordship should rather feare tumult and trouble to ensue thereof, then of mutuall conference, in the audience of peceable and quiet men. The number is not great that is admitted to hear, and therefore trouble is les to be feared. Please your lordship to vnderstand that the veritie ought to be to vs, more deare then our owne liues, and therefore we may not leaue the maintenance of the same, for feare of that whereof the isshew is in the handes of God, to whose protection I moste hartlie commit your lordship. Of Ughiltreie in haist the same houre your lordships letter wes receaued. 1562.

accuse
me as he
after do:
eth.

Yours lordshipis to command
in all godlines.

John Knor

the abbotes thrid

letter answered by mouth.

H. Quintyne.



Ohn Knor I persais the policie bled
be zow and others, to mak my awin
ay my partie. The last tyme ze come
in this cuntrie, I was perswaded be
my Lord of Cassillis not to rancounter zow, or

Bag on

The abbotes thrid letter.

Ye knowe that,
as ye knowe
that melchisedec
offered bread &
wine vnto
God, whiche
two ye are ne-
uer able
to proue

els treulie ze suld not haif passed vnrancoūtered
as ze did, bot ze salbe assured I sal keip day and
place in Hayboill according to my writing, and
I haif my life, and my feit louse, notwithstanding
ony writing that is cumin to me, fra my
Lord of Cassillis, therefore keip tryst, and excuse
zow not vpon my Lorde of Cassillis writing,
notwithstanding that I know it is purchest be
zour policie, to put me to schame, and zour self
to aduansment, quhilk sall not ly in zour power,
thairfore I assure zow, in case I sould do the sa-
min with the hailart of my lyfe, do ze the lyke
without excuse. And sa fair ze weill. Of Crof-
raguell this xxiiij. of September. 1562. Attoure
that thair be na conuocation bot conforme to
zour writing, or els the scoir at the maist, of the
quhilkis tuentie to be auditors on ather tyde.

CROSRAGUILL.

The abbotes

fourt letter.

M. Quintyne.

Iohn Knox and baillies of Air, this present
is till aduertise zow that I reslaued writing
and credit with this gentle man, fra my Lord of
Cassillis, certifiand me that he will keip day ap-
pointed for our disputation, thairfore keip zour
promes, and preter na ioukrie be my Lorde of
Cassillis writing. And this fair ze weill. Of
Crofraguell the xxv. of September. 1562.

CROSRAGUILL.

The answer to the abbotes fourt let.

John Knor.

TO nether of these did I answer otherwise, then by appointing the day, and promising to heape the same. For I can pacientlie suffer wantone men to speak wantolie, considering that I had sufficientlie answered my Lord of Castillis in that behalf.

Some other letters are omitted because they were of les importance., follow the condicions.

The day houre, condicions and number agreed vpon, for the cōference betuir maister Quintyne Kennedy abbote of Crostraguell, and John Knor minister at Edinburgh.

The day is the xxiiij of September. 1562.
The place the Prouestis place of Hayboill, the houre to conuene is at eight houres before none, the day foresaid, the number for euerie part shall be fourtie persones, by there Scribes & learned men, with so many mo as the house may goodly hold, be the sight of my Lord of Castillis.

And heirupon, bothe the said abbote and John Knor are wholylic and fullylic agreed. In witness whereof they haue subscribed these presents with there handes. At Hayboill the xxvij. of September. 1562.

Crostraguell
John Knor



He number receaued within the hous
foresaid, and so many besydes as plea-
sed my Lord and his freindes. John
Knor addressed him to make publict
prayer, whereat the abbote wes soir offended at
the first, but whil the said John wold in nowise
be stayed, he and his gaue audience, which be-
ing ended, the abbote said he my faith it is
weil said. And so after that he had spo-
ken certane wordes, he comman-
ded one of his Scribes to
read openly his pro-
testation as fol-
loweth.

(F + E)



Heir followes the

coppie of the ressoning quhilk wes betuix
the commendator of Croftaguell and John
Kinor in payboile concerning the
masse, in the yeare of God.

1562.

M. Quintyne.

Perceauing the great perturbation con-
trouerſie and debate, quhilk is ſtirred
by laiclie in all Chriſten realmes for the
cauſe of religion (honorable auditor) and als be-
ing remembred of the terrible ſentence contained
in ſcriptures toward all negligent paſtors in
this dangerous tyme. I was conſtrayned in
conſcience notwithstanding my great inhabili-
tie, as it pleaſed God to ſupport my imperſecti-
ones to giue inſtruction to all thoſe comitted to
my cure, within my kirk of Kirkofwald, how
they ſhoulde be able to be enarmed againſt all
wicked and decetfull preachers quhilk gaes
about not knowing quherefra they come, nor by
quhat ordre. And to the effect that our deirlic-
beloued flock might haue bene the more able to
haue bene warre with all ſals wicked & vngodly
doctrine. Amang other godlie leſſones contei-
ned in my exhortation I inferit certane catho-
lick artickles hauing their warrand of the ſcrip-
tures of almighty God, according to ſ doctrine
of the halie catholicke kirk, and burdnyed my

A

The reasonning betuix Jo. Knox
conscience in the presence of God the saides ar-
tickles to be godlie, necessarie and expedient to
be beleued by all good christiane men.

John Knox vpon sonday the aucht day of Sep-
tember, came vnto the said kirk of Kirkhofwald,
being certefied that I might not be present, and
as I was enformed to make impugnatiō to my
saides artickles wherethrough I wote to him,
certifying that I wold affirm the saides artick-
les, and in speciall the artickle concerning the
masse against him or quhaſoeuer pleases to make
impugnatiō there to vpd aucht dayes warning,
the place being in any hous of Hayboyle, the
nomber tuentie on either syde, without any fur-
ther conuocation.

Shortlie we being agreed by writing of the
day hour and place, quhilk was the 28. day of
this instant September. I am comen conforme
to my writing to affirme the saides artickles
as they are witten, beginning at the artickle
concerning the masse. Protesting alwayes that
I come not to dispute any of my artickles as ma-
ters of faith & religion disputable, cōsidering their
is orde taken alreadie by the kirk of God (as
I wold say) be the generall councelles, deulie
cōuened quhilk represents the vniuersal kirk
of almighty God to whom it apperteines to take
orde quhenſoeuer question rises for maters con-
cerning faith and religion, but according to the
doctrine of S. Peter and als S. Paule to ren-
der my dett and duetie to all that inquires ther-
fore: and after that maner to abyde gentle and
formall

formall reasoning of all that pleases, as may stand to the glorie of God and the instruction of the auditor. And to the effect foresaid that we may come to formal reasoning, as toward the artickle concerning the masse, I wil ground me vpon the Scriptures of almightie God, to be my warrand cōforme to my first cōfirmation, quhilk was gathered vpon the priesthead and oblation of Melchisedec: and was presentet you in februarie, and as zit has gottē no answer, notwithstanding that it was of sober quantitie sextene or 20 lynes. Wherefore please you to receaue this same confirmation yet as of before for to be the beginning of our formall reasoning, concerning the artickle of the masse in maner as after followes. The psalmest & als the Apostle S. Paule affirmes our Saluour to be an priest for euer, according to the ordure of Melchisedec, quha made oblation and Sacrifice of bread and wine vnto God as the Scripture plainly teaches vs: now will I reason on this maner.

Read all the Euangell wha pleases, he shall find in no place of the Euangel quhere our Saluour bless the priesthead of Melchisedec, declaring himself to be an priest after the ordor of Melchisedec, but in the latter Supper, quhere he made oblation of his precious body & blude vnder the forme of bread and wine prefigure by the oblation of Melchisedec: then are we compelled to affirme that our Saviour made oblation of his bodie & blude in the latter Supper or els he was not an priest according to the

The reasonning betwix Jo. Knor
ordor of Melchisedec, quhilk is expres against
the Scripture.

John Knor.

John Knor protested that he might haue the
coppie of this formar witting giuen in by my
Lord in writ, to answer therto more fullie, & at
greater leaser, which was deliuered vnto him.

Quintene.

And in lykemaner, my Lorde protested that he
might haue place to reply, if he thoght good.

The answer of John Knor to the Abbottes
oration, giuen in by the Abbote before
the disputation, in writ.

John Knor.



Vnsouer it pleaseth God of his
great mercy, to shew the light and
to blow the trompet of his true word
vnto the blind & vnthankful world,
after darknes and lōg silence, it hath the strength
to moue and walken not onelie the chosen, but
also the reprobate, but in diuerse maner: for the
one it walkeneth, from ignorance, error, super-
sticion, banitie, and horrible corruption, to walk
before there God in knowledge, veritie, true ser-
uing of his maiestie, and in puritie of life. But
the other it walkeneth from there formar sleuth,
and yet to there further cōdemnation. For suche
as in the tyme of darknes did liue as men with-
out God, at þe sound of the trompet, calling them
to repentance, addes and ioynes to there formar
corruption, blasphemie against God, and against
his eternal veritie. For perceauing that the light

and the abbote of Crofraguell.

3

discouereth there turpitud, and that the trompet wil not suffer them to slepe, as that they did before without open reypoche: they shame not to call light, darknes: & darknes, light: good, euil: and euil, good. And to bring that to pas, to wit, that the light shine no more, doeth the whole bād of suche as oppone them selues to the veritie of God, so earnestlie trauell, that slugardes and effeminat men become actiue and strong Souldiours to the Deuil. The exemples hereof are in Scriptures so cōmon that they need no long rehearsal. For what was the estate of the fals Prophetes and Prcastres in the dayes of Isayas, Jeremie, Ezechiel, Micheas and the rest of the true Prophetes of God.

Isay. 5.

What care (I say) they which by ordinarie successiō ought to haue taught the people of God, tooke ouer there charges, the complaintes & attestations of the true Prophetes vsed against them do witnes. In the which they call them dum dogs, blind watchemen, suche as regarded nothing but ambition, ryatous cheare and lustes of the flesh.

Isay. 56.
Hear the
place.

Ezech. 34

Pastors that fedd not the flock, but fedd them selues. Finally they terme them, men from the mosse to the least, giuen to auarcie, apostattes that had left God, his lawes, statutes, and ordinances, and had laid them selues down to sleape in the middes of corruptiō out of the which they could not be walkened.

Jer. 6.

But yet how vigilat and actiue they were to resist the true Prophetes and the doctrine offred

The reasoning betwix Jo. Knox

by them, the Scripture doeth lykwise testifie.
 For then wes Iſayas and ſuche as adheared to
 his doctrine, holden as monſters in the eyes of
 the proude preaſtes, and of the multitude. Then
 Jer. 38 was Ieremie accuſed of treaſon, caſt in priſone,
 and dampned to death. Then wes Micheas o-
 penly ſtriken vpon the mouth, and brieſly then
 did none of the true Prophetes of God eſcape
 the hatred and cruel perſecutiō of thoſe that cla-
 med the title and authorie to rule in the Church.
 The ſame may be ſene in 40 dayes of Jeſus Chriſt:
 for how negligent and careles wes the whole
 leuiticall ordoꝝ (a few excepted) theſe wordes
 of our maiſter Jeſus Chriſte do witnes. wo be
 Mat. 23. vnto you Scribes and Pharifeſes Hypocrites, for
 ye ſteak the kingdome of heauen before men: ye
 your ſelues do not enter, and ſuche as wold en-
 ter ye ſuffer not. But when the trompet began
 to blowe in the mouth of Iohn the Baptiſt, and
 when Jeſus Chriſte began to preache & to make
 mo diſciples then Iohn did, when Iohn called
 them progenie of vipers and Jeſus Chriſte did
 terme them blinde guides, how careful was the
 whole rable then? Is eaſie to be eſpyed. For then
 Ioh. 1. were amballaours ſend to Iohn to knowe by
 what authoritie he made ſuche innouation amo-
 ge the people and in the religion of God. Then
 Mat. 15. was Chriſte Jeſus tempted with ſharpe & ſubtil
 Mat. 12. queſtions. Then was he accuſed for breaking of
 the tradiciōes of the ancients. Then was he cal-
 led Beelzebub, And in the end he was procured
 to be hanged betwex two theues. And by whoſe
 diligence

diligence wes all this broght to pas : wes it not by them who before had abused the law : blinded the people , deceaued the simple , and vnder the title and name of God had sett by the deuill and all abomination to ring ouer men ?

For in place of Gods true worshipping they had erected a market , and filthie merchandise in the temple of God. Ioh. 2.

The eiection whereof did so enrage those dum dogs that with an bay they began to barke against Iesus Christe, and his mosse holsome doctrine : and that because the zeale of that great God , their bellie , did altogether consume and eat the up. These thinges we knowe to be mosse true, and therefore we ought not to wöder albeit the true worde of God reteane the owne nature, and that the self same thing chance now in our dayes that heretofore hath bene fully performed. As for my self I nothing dout but the great perturbation, controuersie, and debate, laityly stirred by in all christen realmes , for cause of religion, is the cause that my Lorde abbote hath bene of lait dayes troubled w vnaccustomed lauboures. For if the supersticion, idolatrie, pride, vaine glorie , ambition , vniust possessions , superfluous rentes and filthy liuing vled & manteyned heretofore by suche as clame the name and authoritie of the Church had not bene openly rebuked and a parte thereof in dyspyte of Sathan supressed it may be thoght that my Lorde in this his impotent age could haue contented him self with the self same ease and quietnes that in his yonger Mat. 21.

The cause why papists are now so diligent in preaching

The reſſoning betwix Jo. Knox

age and better habilitie, he enioyed. But now the trôpet ſoundeth dampnatiō to all negligent paſtors, and thereof is my Lorde afrayed, and therefore to diſcharge his conſcience he wil take the paine to inſtruct his flock, & to warne them to be ware of ſals teachers. I wil interpret all to the beſt part, if my Lordes eye be ſingle, his worke is good. But if the light that appeareth to be in him, and in his ſect, be nothing but darchnes, how great ſhall the darchnes be? my Lorde is a clerk & nedeth no interpreter of ſuche places of Scripture. Yet for the ſimple (I ſay) that rightlie to teach the flock of Jeſus Chriſte, requireth right inſtitucion in Chriſtes own doctrine. For els a zeale without knowledge is nothing but the cauſe of further blindnes. Yea, if the blinde lead the blinde, the ignorant idolater take vpon him to teache the ignorant people of lōg time broght vp in idolatrie: neither of bothe can eſcape condemnation ſo long as they follow that traine. And therefore it wil nothing vnburdening my Lordes conſcience albeit that after his negligence and lōg ſilēce he begin to cry, to ſuche as he tearmes his flock, bewar of ſals prophetes. For it may be that him ſelf be one of that nōber. Yea, perchance the falſeſt that they haue harde this hundreth year. For if he be a ſals Prophet

that teacheth men to follow ſtrange Gods, that prophecies a lie in the name of the Lorde, and ſpeaketh to the people the diuination and deceit of his own hart, that cauſeth the people to erre, and leaue the old pathes, and to walke in the

Mat. 6.

Trew
know-
ledge is
required
in a trew
preacher

Duet. 13

Iere. 14

Iere. 18

and the abbote of Crostraguell.

5

the pathe of the way that is not troden. That constantlie say to them that haue prouoked God to angre. The Lorde heath spoken it. We shall haue peace. And to all that walk after the lustes of there own hartes there shal no euil chance bin-
to you. &c. If finally, they be fals prophetes Iere. 23.
that be auaricious and studie for aduātage, that some pilloues vnder the arme hoilles of wicked Ezech. 13.
men, and lay sinners a heap, and promies life to them, to whome they ought not to promies it. If these be fals prophetes (I say) as the Scripture effirmeth them to be, then standeth my Lorde abbote in a wonderous perpleritie and suche as beleue him, in no les danger.

For God hath neuer pronounced, suche artickles as my Lorde calleth holsome doctrine, the chief of them, to wit, the masse, purgatorie, praying to saintes, erecting of images & suche other, haue no assurance of Gods worde, but are the meare dreames, statutes, and inuentions of men, as there particuler examinatio (if my Lord pleaseth to abyde the tryal) wil more plainlie witnes, & therefore, it is no sufficient assurance to the conscience of the auditure, that my Lord burden his cōscience, in the presence of God that his artickles be godly, necessar, & expedient to be beleued. For so haue euer the fals Prophetes done, when they & there doctrine, was impugned. Did not the prophetes and preasts of Baal affirme there doctrine & religion to be godlie, against the prophet Elias? They did not onely burden there 1. Reg. 18
conscience, but also offred them selues, to suffer

The reasoning betwix Ioh. Anor

2. Ke. 22. trpal (God him self being iudge) before \S King
and before the whole people. The self same thing
did the fals prophetes against Micheas and Je-
renmie, and therefore yet againe I say my Lords
conscience (if a blind zeal be worthy of the name
of conscience) will neither saue him self nor o-
thers, because it is not grounded vpon God, his
reueilled wil nor promes. If my Lorde thinketh
that the holy catholick Church is sufficient assu-
rance for his conscience, let him vnderstand that
Jerem. 7. the same buckler had the fals prophetes against
Jeremie for they cryed, the temple of the Lorde
the temple of the Lorde, the temple of the Lord,
but as he with one stroke did brust their buckler
a sonder, saying put not your trust in leing wor-
des: so say we that how catholick (that is vni-
uersal) that euer their Church hath bene, holy
are they neuer able to proue it, neither in lyfe,
making of lawes, nor in soundnes of doctrine, as
in my answer giuen by mouth, I haue more pla-
nely shewen. It pleaseth my Lorde to terme vs,
wicked and deceitful preachers, who go about
not knowing wherfro we come, nor by what
ordoure, & further he feareth not to pronūce our
doctrine, fals wicked, and vngodlie, for of vs, &
our doctrine it is plane that my Lorde ment and
meneth.

I answer that as by Gods worde, we accuse
the whole masse of mannes nature, of corruptiō,
and wickednes, so do we not flatter our selues,
but willingly confesse our selues so subiect to cor-
ruption and naturall wickednes, that the good
that

that we wold do, we do it not, but the euill that we hate, that we do. Yea, we do not deny but that in our liues and outward cōuersation there be many things bothe worthe of reformation and reprehension. But yet if our liues shalbe compared with the liues of them, that accuseth vs, be it in general or be it in particular, we doubt not to be iustified, bothe before, God and man. For how many ministers this day within Scotland, is my Lorde abbote (ioyning with him the whole rable of the horned Bischoopes) able to cōuict to be adulterers, fornicators, dronchards, bloodsheders, opperflors of the poore widow, fatherles, or stranger, or yet, that do idilly liue vpon & sweate of other mēnes browes. And how many of them from the hiest to the lowest, are able to abyde an assyse of & forenāed crimes. And yet shal we be called by thē wicked and deceatful preachers, euen as if & strongest & molste cōmune harlot, & euer wes knowē i the bordell, should slander & reuile an honest & pudick matrō. But in somwhat must the sonnes resemble there father.

The deuil as that he is perpetuall enemie to treuth and to ane honest life, so is he a lear and accusar of our brethē, and therefore albeit suche as serue him in idolatrie and all filthines of life, spew out against vs, there wennoime and leis, w testimonie of a good conscience, we refer benigance to him, to whome it aperteineth, neither yet wold we haue ones opened our mouthes for the defence of our owne innocencie (for God be praised, euen before the world it will vtter the

The reasoning betwix Ioh. Knor

self, war not that in scandling our liues, they go about, to deface the glorious gospel of Iesus Christe, whereof it hath pleased his mercie to make vs ministers: and in that case, let them be assured, that the lies which without shame & assurance, they causles womet out against vs, with shame and double confucion they shal iustlie receaue againe in there owne bosomes. If my Lorde abbote alledge, that he accuseth not our liues and external conuersation, but our doctrine which he termes fals, wicked, and bngodlie, we answer, that as that doeth more greiue vs, nor the scandling of our liues, so doubt we nothing, but that he that made his fauorable pmes, to afflicted Ierusalem in these wordes:

Isay. 14

All instrument that is prepared against thee, shal not prosper, and euerie tounge, that shal rise against thee in iudgement, thou shalt rightlie conuict and condemne of impietie. We doubt not (I say) but the same God, will in this our age, confound the touniges, that oppone them selues to his eternal veritie, which is the ground, and assurance of our doctrine. And therefore we nothing feare to say, that my Lorde in the end shal spead no better (if he continew, in that his irreuerent rayling) then suche as heretofore, haue blasphemed Iesus Christe, and his eternall veritie, to the which albeit for the present, they wil not be subiect, and that because our persones and presence whome God maketh ministers of the same, are contemptible and despyled, yet in the end, they shal feal, that in rebelling against
our

our admonicions, they were rebellious to the mouth of God, and in defasing vs, they haue dyspyed, the eternal Sonne of God, who of his mercie, hath sent vs, to rebuke there impeitie, and to reduce to knowledge, and vnto the true pastor againe, suche, as through blind ignorance, haue followed the inuentions, and dreames of men: and haue soght iustice, remission of sinnes, and reconciliation with God, by other meanes then by Iesus Christe, and by true faith in his blood. But of this point, I knowe my Lorde moste doubtles, To wit, whether God hath sent vs, or not? For my Lorde sayes we go about, not knowing wherfro we come, nor by what ordor, we answer, that in our consciences we knowe, and he him self, wil beare vs record, that we are not sent by that Romane Antichriste, whome he calleth Pope, nor yet from his carnal Cardinales, nor dum horned Bischoppes: and thereof we reioyse, Being assured, that as we are not sent by Christes manifest enimie in the earth, so are we sent by Iesus Christe him self, and that by suche ordor, as God hath euer kept, from the beginning, when publick corruption entered in the Church, by sleuth, and impietie of suche, as of duetie oght to haue fedd the flock, and to haue reteained the people vnder obedience of God, as wel in religion, as in life and maners. The ordor of God (I say) hath bene in suche publick corruptions, to raise by simple, and obscure men, in the beginning of there vocacion, vnknownen to the worlde: to rebuke the manifest defection of

The reasoning betwix Jo. Anor

the people from God , to conuict the pastors of there former negligence, sleuth , and idolatrie , & to prouince them vnworthie of there offices.

1 Reg. 17
Ierr. 35.
Amo. 2.

For so was Helias sent in the dayes of Ahab, Jeremie in the time of corruption, vnder Jehoia-
hin , and Zedechias. Amos vnder Jeroboam,
and the rest of the Prophets , euerie one in there
own tyme , and after the same ordour hath God
raised vp i these our dayes, suche mē, as my Lord
& his faction termes, Heretikes, Schismatickes
Zuinglians, Lutherians, Decolampadians, &
Caluinists. To proue the Pope, to be an Antichr-
iste , his whole glorie in the earth , to be altoge-
ther repugnant , to the cōdicion of Christs true
ministers. The masse to be idolatrie , & a bastard
seruice of God, yea more corrupted thē euer was
the Sacrifice in þ dayes of the Prophetes, whē
yet they affirmed them to be abominable before
God. Purgatorie to be nothing but a pykepurs.
The defence of mannes frewill to do good , and
auoide euil, to be þ damned heresie of Pelagius.
The forbidding of mariage to any estate of men
or woman, to be the doctrine of Deuills. And
the forbidding of meat for conscience sake, to p-
ceed of the same fontaine. The erecting images
in Churches , & in publick places of assembles,
to be against the expressed commandement of
God. Prayer for the dead, and vnto saintes, to
be work done without faith, and therefore to be
sinne. Briefly God hath raised vp men in these
our dayes, so to discouer the turpitud and filthi-
nes of that Babiloniane harlote, that hir werrie
golden

golden cuppe, in the which hir fornication wes hid before, is become abhominable to all suche, as trust for the life euerlasting. And they haue further sett so vehement a fyre in the werray ground of hir gloxie, that is, in hir vsurped authoritie, that she and it, are bothe like to burne, to there vttermoſte confusion. My Lorde and his companions feare no suche threatninges. they are but rayling knaues & dispytfully speak against there holy mother the Church. I haue already said that the Prophetes in there dayes wes euen so rewarded of those, that had the same tytle & dignitie, that now our aduersaries clame. And yet did they not escape the plagues pronounced, and in the same confidence stand we, reioysing further, that howsoeuer they repyne, storne and rage, yet they that are of God, hear vs, knowe the voice of Iesus Christe speaking in vs his weak instruments, and do flie from that horrible harlote, and from hir filthynes, which is to vs a sufficient assurance that God hath sent vs for the cōfort of his chosen. But my Lorde perchance requireth miracles, to proue our laughfull vocation. For so doeth Ainzet procutor for the Papistes. To bothe I answer, that a treuth by it self without myracles, hath sufficient strength to proue the laughfull vocation of the teachers thereof, but miracles destitute of treuth, haue efficacie to deceaue, but neuer to bring to God. But this by the grace of God shalbe more fully entreated, in the answer to Ainzetes questionnes therebpon. And yet one word man I say

The reasoning betwix Jo. Knox

before I make end, to my Lorde, and vnto the rest of the Popes creatures. And it is this? If they will studie to keap them selues, in credeite & estimation, let them neuer call our vocation in doubt, for we in continent will obiect to them, that from the mosse to the least, there is none amongs them, laughfully called, to serue within the Church of God. But all comit symonie, all are heretykes, all receaue the spirit of lies, and the leprosie of Gehazi, and finally, being accused in there first ordination, they neither can giue grace, nor benedictio to the people of God, and this by there own law I offer my self to proue, as euidentlie as my Lords Bischops, abbots, Priors, and the rest of that sect, are able to proue the selues, called to ecclesiasticall function (as they terme it) by there fathers bulles, and cōformation of the Pope. I wonder not a lytil, that my Lorde should alledge, that I wes certified that he might not be present at Kirkofwald, the day that first I offred my self to resist his vaine and blasphemous artickles. I am able to proue that by his promes he had bound him self after the ones to be present. And also that by famous gentlemen that same Sonday in the morning he was required either to come and teach according to his promes, and so to suffer his doctrine in audience of suche as he named his owne flock, to be tryed, or els, to come and heare doctrine, & with sobrietie and gentilnes, to oppon at his pleasure. These two heades (I say) I am able to proue. But that I wes certified, that he could not be present.

present. &c. I think it shalbe as hard to proue, as to proue that Melchisedec, made Sacrifice of bread, and wine vnto God. But my Lorde shall haue libertie of me, to alledge in suche cases what pleaseth him, so long as his allegation shall not preiudge the veritie, nor giue patrocynie to a lie, in maters of religion. It is not of great importance, whether I was certified, or not, that my Lorde could not be present, as he alledgeth. I presented my self at the day appointed. And that is some argument, that I greatlie feared not my Lordes presence. The letters that haue passed betuix vs, together with some answers, that I differed, shall be put in register before the disputation. That men may see, the whole proceedings of bothe parties. And this muche by writ, to my Lordes first oration giuen in, in writ. Now followeth my answer, to the rest, giuen at that same instant by mouth.

John Knox answereth by mouth

BEcause I perceaue, bothe in your protestation and artickle, that ye dispute not vpon these maters, as disputable, but as of things already concluded, by the Kirk, general counsell, and doctors: I must say somewhat in the beginning, how farre I will admit of any of the forenamed. And of the Kirk first (I say) that I acknowledge it to be the spous of Christe Iesus, builded vpon the foundation of the Apostles and Prophets: so that into all doctrine, it heareth

Ephe. 2.

The reasoning betwix Jo. Knox

Joh. 10

Panoz:
mita.

Let the
godlie
iudge if
these pe-
titions
be reaso-
nable.

the voice of the spous onelie, and an stranger, it will not heare, according to the wordes of our master Christ Jesus. My thepe heare my voice, &c. And therefore if any multitude, vnder the title of the Kirk, will obtrude, vnto vs, any doctrine necessar to be beleued to our saluation, and bringeth not for the same, the expres worde of Jesus Christ, or his Apostles, &c. men must apercdone me, althogh I acknowledge it not to be the Kirk of God, for the reason foresaid. And vnto the generall counsell, I answer the same, to wit, that suche as hath bene gathered duellie & in the name of God, for extirpatio of heresies, with my whole harte I do reuerence. Prouided alwayes, that the doctrine, that they propone to be beleued, haue the approbation of the plaine worde of God, or els with that ancient I must say, that more credit is to be giuen to an man, bringing for him, the testimonie of Gods Scriptures, then to an generall counsell, affirming any doctrine without the same. And as concerning the authoritie of the doctors (for whome I praise my God, as that I do for all them whome he maketh profitable instrumentes in his kirk) I think my Lorde, will bind me no straiter, then he hath desyred to be bound him self, that is, that men be not receaued, as God. And therefore with Agustine I consent, that whatsoeuer the doctors propone, and plainly confirme the same by the cudent testimonie of the Scriptures, I am hartlie content to receaue the same, but els, that it be laughful to me with, Jerome to say, whatsoeuer

and the abbote of Crofraguell.

10

whatsoever is affirmed, without the authoritie of Gods Scriptures, with the same facilitie it may be reiected, as it is affirmed. And these thre admitted. So forth I enter in disputation.

M. Quintyne.

Chair ar diuers heides quhairwith I am offended, willing that the purpose we come for, may go shortlie to passe. Chairfore presentlie I will omitt. And as the occasion fall serue of the doctoures, counsalles and ocht elles, quhilkis ar not expressely contened in the Scriptures. And this quicklie go to the purpose.

John Knor

We are not ignorant (my Lorde) that in euerie disputation, the ground ought so to be laide, that s^r mater disputable, or the question, either come vnder an persute definicion, or els vnder an sufficient discription: and specially when the question is, De uoce simplici. As is, Pistia. If it please your Lordschip to defyne the masse, or yet sufficientlie to discriue it, I will take occasion of s^r which I think wrong. And if not, then must I explaine my minde, what masse it is, that I intend to impung, and haue called idolatrie, not the blissed institution of the Lorde Iesus, which he hath comanded to be vsed in his kirk, to his gaincomig, but that which is copen in, into the kirk visible, without all approbation of s^r worde of God. And this masse, I say, hath a name, a forme and action, an opinion conceaued of it, and an actor of the same. And vnto the whole foure I say, that neither the name, the forme and

Let men iudge if this be not im-
pugnati-
on of the
papisti-
cal messe

C ij

The reasoning betwix Jo. Knor
action, nor the opinion, nor actor, haue there
assurance of Gods plaine worde.

M. Quintyne.

As to the diffinition or description that I gaue
the last zeir, I will abyde at it this zeir, for I
am not cūmin in vse of est, & non est. And as to þ
masse that he wil impung, or any mannes masse,
zea, and it war the paipes awin messe, I will
mantein na thing but Iesus Christes messe, cō-
forme to my artickle as it is wrytten, and diffi-
nition contened in my buik, quhilk he hes taine
on hand to impung.

John Knor.

Let men
iudge
how fa-
uorable
the some
is vnto
the sta-
ther.

As I can conceaue, my Lordes answer, con-
teineth thre heades, the first is, a relation to his
booke as conteaning the diffinition of the masse.
The second a declaration of his Lordshipes cō-
stancie. And the third, an affirmation, that he
wil affirme no masse, but þ masse of Iesus Christ,
yea, not if it wer the popes owne masse. Vnto the
first I answer. That I haue not red his Lorde-
shipes booke (not excusing thereintill my own
negligence) and therefore it appeareth vnto me,
that rather his Lordship, should cause the diffi-
nition to be red out of his booke, nor to burden
me with the seaking of it. As cōcerning his lord-
shipes constancie, I besek the eternal God, to
make vs all constant, in his eternal veritie: for
inconstancie in the treuth, can not lack infamie,
and great danger. But to me it appeareth, that
in no wyse it can hurt, the same, nor conscience
of the godlie, to confesse them selues men, who
bothe

bothe may erre, and also be occation that others erre. And yet, when that the fuller knowledge commeth vnto them, by the spirit of God, no mā ought to impute vnto them inconstancie, albeit they retreat there former error, as in diuers heades did that learned Augustine. But the thirde head doeth mosste delite me, to wit, that my lord hath affirmed that he will defend no masse, but the masse of the Lorde Jesus: which if his lordship will performe (as my good hope is) then I doubt not, but we are on the werray point of an christiane aggrement. For whatsoeuer his lordship shall proue to me, to be done by the Lorde Jesus, that, without all contradiction, I shall embrace. Prouiding that his lordship alledge nothing to be done, by Jesus Christe, which his owne institution, witnesseth not to be done.

Note
my offer

A. Quintyne.

I define the messe, as concerning the substance, and effect, to be the sacrifice and oblation, of the Lordes bodie and blude, geuen and offered by him, in the latter Supper. And takis the Scripture, to my warrand, according to my artickle as it is witten. And for the first confirmation of the same, groundes me vpon the sacrifice and oblation of Melchisedec. To the second, I thank John Knor of his prase and prayer of my constancie, and inlykmaner for christiane cheriteis saik, prase God with all my hart, for his indurtnes and pertinacitie (gif swa be that he be in error) and will with him, that he be willed to refuse his pertinacitie, as I sall do my cōstancie

The reasoning betwix Jo. Knor

gif I be in error. To the thrid, for auoiding of cauillation, I mein that I will defend no messe as concerning the substance, institution & effect, bot that messe onclie, quhilk is institut be Iesus Christ.

John Knor

Omitting to further consideration, the answer to the definition, to the last two heades I shortly answer, that I praised no constancie, but that which is in the treuth. And as touching my owen indurednes, wherewith my Lorde seemeth to burden me, I plainlie protest before God, that if I knew my self in error, in that case, or in any other, that concerneth the doctrine of Salvation: I should not be ashamed, publiclie to confesse it. But the last parte of my Lordes answer appeareth souparte to barie (in my iudgement) from his former affirmation, which I tooke to be, that his lordship wold defend nothing in þe masse, which he was not able to proue, to be the verray institution of Iesus Christe. And therefore, must I haue recourse, vnto the former diuision of the masse: which is in name, action, opinion, & actor. And humbly requireth of his lordship, that he wold signifie vnto me, if he wold be cōtent to proue the name to be giuen by Iesus Christe: the whole action and ceremonies from beginning, to the end, to be the ordinance of almightie God. The opinion, which hath bene conceaued, taught, and written of it, for to be agreeable with the Scripturs of God. And finally, if that the actor, hath his assurance of

Note if
this be to
shoot an
pistollet
at the
messe.

and the abbote of Trofraguell.

12

of God, to do that, which he there publictly protesteth, he doeth.

M. Quintyne.

As willing that the treuth cum to ane tryall, I will not trifle, bot shortly geues for answer. I wil begin at the best first, quhilk is þ substance and effect. And as to the ceremonies, actor and name, sal defend them abūdantlie (Godwilling) conform to my article quhen I cum thairto.

A thiftig
answer.

John Knox.

The ceremonies bled in the masse, and the opinion conceaued of the same, haue bene holden substanciall partes thereof, into the conscience of a great multitude. And therefore, ought the conscience of the weak, and infirme, first to be deliuered from that bondage. For what my Lorde affirmeth of the masse (to wit, that it is a sacrifice) this perchance may be also alledged to appartene to the right institution of Iesus Christe, in some case, which ones wes woid, bothe of those ceremonies, and that damnable opinion.

Let the
papists
answer
if this
be trew
or not.

M. Quintyne.

I am not cumin heir to mantein the opinionones of me, but to defend þ institution of Iesus Christ, conform to my article.

John Knox.

It appeareth to me yet againe, that my Lorde is willing to defend no thing, but the werray institutio of Christ Iesus. And I haue already affirmed, that neither the name of the masse, the ceremonies bled in the same, the opinion conceaued of it, neither yet that power, which the ac-

This is
a doubt-
le can-
no aga-
inst the
messe.

The reasoning betwix Jo. Knor.
tor vsurpeth, hath either the institution or as-
surance of Iesus Christe.

M. Quintyne.

My lord
sted the
Warras
for the
first.

I am willing to defend my diffinition concer-
ning the messe, as I haue diffined it, and takes
Goddes word to my warrand, and as to the ce-
remonies actor and all the rest shall defend God
willing to be agreeable with Goddes word all
throughe abundantlie as tyme and place shal serue
beginning first at the substance and effect.

John Knor.

I answer, that albeit in my iudgement, the
conscience of man, ought first to haue bene sett at
libertie, yet hoping that my Lorde wilbe content,
according to his promes, that the name, ceremo-
nies, and the rest of the accidents of the masse
suffer the tryal by the worde of God. I am con-
tent thortlie to enter in the bodie of the mater.
And desireth the diffinition to be resumed.

M. Quintyne.

Let my
Lorde
member
his pro-
mes.

I promes, before this honorable auditor, to
defend that all contented in the action of the messe
to be agreeable with Goddes word, providing
alwayes we gang to the substance.

The diffinition being resumed.

John Knor answered.

Your lordship is not ignorant, that in euery
diffinition, there ought to be, Genus, which I
take your lordship here maketh this term (Sa-
crificium) but because the term is generall, and
in Scriptures of God is diuersly taken, there-
fore, it must be brought to a certane kinde. For in
the

the Scriptures there be sacrifices called *ευχαριστια* that is, of thankes giuing. The mortification of our bodie, and the obedience that we giue to God, in the same, is also called Sacrifice. Prayer & inuocation of the name of God hath also the same name within the Scriptures. Liberalitie toward the poore, is also so termed. But there is one Sacrifice, which is greatest, and mooste of all, called, *Propiciatorium*, which is that Sacrifice, whereby, satisfaction is made to the iustice of God, being offended at the sinnes of man. &c. Now I desire of my Lord that he appoint vnto the masse, whiche of these Sacrifices best pleaseth him.

M. Quintyne.

What ze mein be the Sacrifice, *Propiciatorium*, presentlie I will not dispute. But I tak the sacrifice vpon the croce, to be the onelie Sacrifice of redemption, and the Sacrifice of the masse, to be the Sacrifice of comemoration, of Christs death and passion.

John Knor.

So farre as I can conceaue of my Lordes answer, he maketh no Sacrifice, *Propiciatorie*, in the messe: which is the chief head, which I intend to impung. For, as for the comemoration of Christs death and passion, that I grant, and publiclie do confesse, to be celebrat in the right vse of the Lordes Supper, which I denie the messe to be.

Heir are
no can-
ons the
one.

M. Quintyne.

It is your deutie according to formall procei-

D

The reasoning betwix Jo. Knor

If this
be thif-
ting or
not let
men iud-
ge.

ding, to impung my warrand, quhilk I haue
chosen, to defend my diffinition be, and artickle
euen as it is writtin.

John Knor.

Let men
now iud-
ge whit-
ther the
messe gat
a wound
or not.

Protesting that this mekle is win, that the
Sacrifice of the masse, being denied by me to be
a Sacrifice Propiciatorie for the sinnes of þ quick
and the dead, according to the opinion thereof
before conceaued, hath no patron, at this presēt:
I am content to procede.

M. Quintyne.

I protest that he hes win nothing of me as zit,
and referres it, to black and quhite, contened
in our writting.

John Knor.

Note.

I haue openlie denied the masse to be an Sa-
crifice Propiciatorie for the quick. &c. and the de-
fence thereof is denied. And therefore I referre
me vnto the same iudges that my Lorde hath
claimed.

M. Quintyne.

Shift on

Ze may deny quhat ze pleis, for all that ze de-
ny I tak not presentlie to impung, bot quhair I
began thair wil I end, that is, to defend þ messe,
conforme to my artickle.

John Knor.

Seing that neither the name, the action, the
opinion, nor the actor of the masse, can be defen-
ded for this present, I wold glaidly knowe what
I should impung.

M. Quintyne.

All aboute rehearsed can be defended, and salbe
defended

and the abbote of Crofraguell.

14

defended (Godwilling), and quhair ze are glaid to know, quhat ze sould impung, apperantie that sould be na newingis to zow, for I certifie zow ze sould impung my warrād alledged for defence of my diffinicion and artickle.

I did no
thing
but as
my lord
commā-
ded

John Knor.

If be your warrand, ye vnderstand the oblation made in bread and wine by Melchisedec, I plainly deny, that Melchisedec made any oblation or Sacrifice, of bread and wine vnto God, and desires the tert to be iudge.

Haue at
your gro-
und.

M. Quintyne.

It is your pairt to impung, and myne to defend, for I am the defender, and salbe Godwilling.

John Knor.

Can I impung more plane, then when I denie your ground?

M. Quintyne.

I say the denying of the ground is na proper impugnation.

John Knor.

Your lordships ground is, that Melchisedec is the figure of Christe, in that, that he did offer vnto God bread and wine, and therefore it be-
houed Iesus Christe to offer in his latter supper his bodie and blood, vnder the formes of bread and wine. I answer to your ground, yet againe, that Melchisedec offered neither bread nor wine vnto God. And therefore it, that ye wold there-
upon conclude hath no assurance of your ground.

Let men
iudge
now if
my lords
ground
for the
messe be
not sha-
ken.

M. Quintyne.

D ij

The reasoning betwix Jo. Knor.

Heue that.

John Knor.

Whether that the probatio of a negatiue, should be deuolued vpon me, especially when I haue denied your chief ground, I am content the learned iudge.

M. Quintyne.

Gather
what is
spoken.

Moued throug feruor of the tryall of þ treuth of Goddes worde, I refuse logik captious cauillationis for the present (not perchance for ignorance) bot þ we tyme not tyme, to finnish and establis our godlie pretence for the ease and quietnes of the conscience of the noble men heir present.

John Knor.

I haue els protested, that I abhor all cauillationes, and yet againe declares vnto your lordship, that in my iudgement it is the way moste succinct, þ your lordship proue your own ground, that is, that Melchisedec, offered vnto God bread and wine, which I denie.

M. Quintyne.

I tak the text to be my warrand and ground.

John Knor.

Gen. 14.

The text being red, the 14. of Genesis. There is no mentiō made of any oblation of bread and wine, made by Melchisedec vnto God, but onelie þ Melchisedec being King of Salem, broght forth bread and wine. And that being Priest of the moste hie God, he blessed Abraham as the text beareth witnes. And therefore I say that the text, proueth not that any oblation of bread
and

and the abbote of Crofraguell.

15

and wine, was made vnto God by Melchisedec.

M. Quintyne.

Ze do affirm that Melchisedec brocht furth
bread and wine. I speir at zow to what effect?

Judge
now if
my lord
thiftes.

John Knor.

Will ye deuolue upon me now, the persone of
an answerer, seing that ye refused your self of
before the same?

M. Quintyne.

This quhilk he calles answering, is mair p-
perlie to be called impungnation in this cace, in
that, finding the text to serue nothing for my pur-
pose, is plaine impungnation to my pretence.
And swa are ze cled rather with the personage
of ane impungnar, nor ane defendar.

Barck
what is
confessed
by my
lord.

John Knor.

Whether that I sussteane the personage of an
impungner, or of an defender, I am not bound
to answer, what wes done with the bread and
wine, after that it was broght forth. It suffiseth
to me for my formar purpose, that there is no
mention made in the text, that bread and wine
by Melchisedec was offerred vnto God.

M. Quintyne.

It ryndes to zow to preit, that Melchisedec
made no oblation of bread and wine vnto God.

Let the
learned
Judge if
this be
true.

John Knor.

It suffiseth to me, that in the text there is no
mention made that Melchisedec, made any ob-
lation of bread and wine vnto God, as ye before
alledged, and hath laide for your ground.

M. Quintyne.

D iij

The reasoning betwix Jo. Knox

Note if
so be.

I say the wordes of the text ar plain that Melchisedec maid oblation of bread and wine vnto God, and desires now to impleue the same be the text.

John Knox.

My inprobation is alreadie ledd. For in the text there is no mētion of oblation of bread and wine made vnto God. And therefore I am content, that the whole world iudge, whether the ground be not sufficientlie inprouen or not.

M. Quintyne.

Consider
in what
straitnes
my lord
was
now,

Melchisedec brocht furth bread and wine, quhilk he did not without cause, and ze deny pat he brocht it furth, for the cause, that I alledge, ergo, for some other cause. Quhilk gif ze wil not, nor can not shaw presentlie, I sall do deligence to cause the present auditor vnderstand cleirly, that he brocht furth bread and wine for the cause alledged be me. Prouiding that gif ze will not shaw the cause presently, that ze sal haue no place to shaw it heirefter.

John Knox.

I answer, that he brocht forth bread & wine, the text plainly affirmeth, and I haue alreadie granted. But that he made oblatiō of the same, because the text pporteth it not, I can not grāt it. As touching the cause wherefore he brocht it forth (if place shal be giuen to coniectors, and that not grounded without great probabilitie, and also with sufrage of some of the ancients, to wit, Josephus & Chrysostom.) It may be said that Melchisedec being an King, brocht forth bread and wine

wine, to refresh Abraham and his werie souldi-
ors. And this, for your satisfaction of the cause,
why he broght forth bread and wine: euer still
sticking vpon the principal ground. That because
no mention is made, that Melchisedec made ob-
lation of bread and wine vnto God, I deny it,
as of before.

The penult of September. 1562.

M. Quintyne.

Of John Knor sayings aboue rehearsed, I con-
ceae twa heides in special, the one is, that Mel-
chisedec maid na oblation vnto God, bot he did
bring furth the bread and wine, to refresh Abra-
ham and his companie. I will answer vnto the
saides heides formally, and on this maner. First
I wil mak impugnatiō vnto ye last heid quhair
it is thocht that he did refresh Abraham and his
companie. In that the text is manifest in ye con-
trar, in sa far as the text testifies, that Abraham
and his company war refreshed be the spölze of
the enimies, and was not refreshed, nor mistered
na refreshing of Melchisedec, quhairfore it is ma-
nifest that Melchisedec brocht furth bread and
wine vnto ane vther effect, nor to refresh Abra-
ham and his companie.

This
was the
beginni-
ng of the
second
dayes
trauell
after that
my lord
had seas-
ped.

Let my
Lordes
argumēt
be noted

John Knor.

My formar proue, that Melchisedec, did not
offer bread and wine vnto God, standeth vpon
this ground, that the text maketh mention of no
maner oblation made there vnto God of bread
and wine. And therefore in a mater of so great
importance, darre not I affirme oblation to be

The reasoning betwix Jo. Knor

Answer
to the
former
argument

made, whill that the holy Ghost kepeth silence. And now vnto my Lordes argument, first, I answer, that there is no contradiction betwix these two, Abraham and his company, were refreshed of the spoilies of there enimies: and Abraham and his company were refreshed of the liberalitie of Melchisedec. And first, because in the tyme when Abraham and his company receaued there nourishment of the substance of there enimies, they were out of the presence of Melchisedec: and not returned vnto there countrie. But albeit that they had bene euen in the presence of Melchisedec, yet they might haue bene nourished, partlie be his liberalitie, and partlie be there own prouision. And thridly because the text doeth not affirme that Abraham and his, wer nourished onely of the spoile. I can not admit my Lordes argument.

M. Dunityne.

For satisfaction of the auditoure, and to cum quicklie to the point without drifting of tyme I will refuse reasoning, after schoolmaner, and will go zit to the text, and depend thairupon. And on this maner sayand (Saif onely that, quhilk the zong men hes eatin) I inferr of this text, that it dois appeir, ze and is manifest, that thair remaned mair nor was eatin, be Abraham and his company, for the present.

John Knor.

I do not deny, but there remaned substance, which wes neither eatin nor consumed by Abraham and his company, but what shalbe hereof concluded.

and the abbote of Crofraguell.
concluded:

17

M. Quintyne.

I infer yat not onely thair remaned substance, bot thair remaned mekle mair substance, nor Abraham and his company was able to consume, yea, and to gif ane great deale away, for quhy, Abraham was victor of foure Kingis, quhairthrouch he obtened ane great spolze, & not onely of foure, bot also he gat the spolze of vther fyue, and gat all thair viuers and meat, quhairthrouch it is manifest be ye verray plaine text that Abraham and his company, had mekle mair meat nor they war able to consume, and swa miistered he nor his company na refresching of Melchisedec, considering he and his company was bot ane mome number (as I wold say) thre hundreth & auchtene.

John Knor.

The victorie of Abraham is in the text specified, as also the number of the Kinges bainquethed. And that there remaned substance, yea, mekle more then was spent, I do not deny. But this wil not necessarlie conclude, but that Melchisedec of his liberalitie broght forth bread and wine, to the purpose forsaide: as be coniecture, is moste probable. For men of godlines and ciuill honestie, do not onely shaw them selues, liberal in tyme of extreme necessitie, but also wil declair there beneuolence without great neid, yea, and in greatest aboundance.

M. Quintyne.

Because John Knor speakis of substance in-

The reasoning betwix Jo. Knor

differentlie, I will desire him to declair his opinion, conforme to the text, quhither Abraham and his company, recouered of the nyne Kingis spölzeis bread and wine, and bther sustenance, quhilk treulie, albeit the text do not propoert the same in plaine wordes, zit can na man of iudgement think btherwise, as I can gif many hundred examples in the Scriptures, and ane in speciall, quhair Iesus Christ our Lorde speakis in his awin prayer, called the Pater noster, of daylie bread, quhairinto is to be vnderstand all required vnto the sustentation of man, albeit the text dois not expressly declair the samin.

John Knor.

I haue spoken of substance in generall, so instructed by the plaine text, which maketh mention neither of bread nor wine, in expressed wordes, other nor of that which Melchisedec broght forth. And by all apperance, there could not any great store, of bread and wine be caried back againe, by Abraham and his company, after the victorie of his enimies. For plaine it is, that he broght nothing back, which they before did not carie away (him self and his company onely excepted) we read that they toke the pray of Sodom and Gomorra, and caried with them the substance, yea, & the victual, Loth, his substance. ac. Now albeit that in the beginning there victualles had bene great, yet being suche a company as we may iustlie suppose them to haue bene: and also being arriued within there own costes, it is not appearig that great store wes reserved.

But

Let this
collectur
serue for
answer
to my
lords argument

But howsoever it be, this mater standing in cōiecture, we wil of necessitie conclud no thing, seeing that the holie Ghost hath not exprested it.

As touching my Lordes allegation, of the daylie bread. &c. I acknowledge with his lordschip that to be the familiar phrase of the Scripture, that vnder the name of bread, is commonly taken all thinges necessar for the vse of mānes bodie, like as these, *Frangere esurienti panem tuum.* &c.

M. Quintyne.

Hauand consideration, that John Knor, wald cast in ane suspicion in the hartes of the honorable auditor (saifand his pardone) be continual repeticion of this word coniecture, we wil do as God will giue vs grace, to tak this policie out of the hartes of the auditor, and that by proper discription of arguments of inference or coniecture, quhairfoze the auditor sall consider, that thair is sum conietures and argumentes of inferrēce quhilk necessarlie concludes and followes ypon. And ar called nottheles argumentes of coniecture or inference, because the ane worde is not the other, * nor dois not exprestly conclud the other, as for ane familiar example, *Spirat, ergo uiuit*, as I wald say, he aindes ergo he liues. Quhairfoze I infer that this conference of phrase, or maner of speach, quhair it is said in the text, *al thair victuallis, necessaril inferris* beid wine, and all vther thingis expedient to be eatin, cōsidering thair was great aboundance in the cite: is quhilk war spolzeit as do this phrase, break vnto the hungrie thy bread, and swa quhatsum-

Let the learned consider this pro: per discription of coniectural arguments whiche do necessaril cōclude.

The reasoning betwix Jo. Knor.
euer may be inferred of the ane phrase, necessar-
lie may be inferred of the other.

John Knor.

Hitherto I haue trauelled, to make difference
betwix that, that man of necessitie is bound to be-
leue, and that which man may either beleue, or
not beleue, without any hurt of conscience.
What God in exprested wordes and sentences,
hath committed to vs within the Scriptures &
commanded the same to be beleued, he requireth
of vs that necessarlie we beleue the same. But
where the spirit of God hath kept silence, and
hath not in plaine sentences, declared vnto vs
the will of God our ffather, there may a man
suspend his iudgement, without hurt of consci-
ence, yea, and more sure it is, not bouldie to af-
firme, that which is kept close, by the wisdom
of God: then that we should rashlie affirme any
thing, without the warrand of Gods worde as
we are taught by the admonition of Augustine.
As touching & diuersitie of arguments. I know
bothe the strength of them, that are called *Proba-*
torio Conclusentia, and of those whiche stand in
probabilitie, which bothe I grant to haue the
strength in persuasion: but the faith of man re-
quireth a surer ground, then any argument that
can be deduced from nature (to wit) it requireth
hearing, and that hearing of the worde of God,
according to the doctrine of the Apostle. Now
to my Lordes argument, I say it doeth not ne-
cessarlie conclude, that Abraham and his souldi-
ers broght more reddie meat, suche as bread and
wine

The
ground of
faith is
the word
of God
reuealed

wine back from there victorie, then they were able to spend, albeit that they caried with them the whole substance, yea, the whole victualles of Sodom and Gomorra. &c. Because that in the iorney some might haue bene lossed, in the iorney no dout but muche wes spent, and in the victorie the rest might haue bene disperfed or lost. For by all apperance Abraham had smal respect to bread & wine, more then to that which might reasonable susseane him and his company vnto there returne. And thus from coniecture we shal cōtinuallly pas to cōiecture, onles that my Lord be able to proue, that the text affirmeth in plane wordes, that suche superfluous abundance of bread and wine wes broght back, vnto the time that Melchisedec met him (& althogh his Lordship be able so to do as I am assured no man is able) yet shal alwayes Melchisedec and his libirality stand still vnconuicted.

That is
the kin-
gs vicust
by Abra-
ham

Let the
reader
aduert.

M. Quintyne.

To meit all the heides cōtened in John Knor, partickie aboue rehearsed, notwithstandinge appearanlie I am constrained to the same. Zit alwayes in fauoris of the auditure, I will go schortlie to sum speciall heides. And first quhair he makes ane meine, that I go by naturall reasonis to persuaide, to take the suspicion of men iustly of me in this heid, I say and do affirme, & I haue done not in that cause as zit, bot cōforme to the Scriptures althrouch. And quhair John Knor speakis in general of meat, our contention was for bread and wine, quhilk I inferred necessarlie of the text. And desires him to giue me

Let the
indistric
et iudge

The reasoning betuix Jo. Knor
 and reason schortlie, grounded vpon the Scrip-
 ture, quhairfor the phrase alledged be me con-
 cerning the meat sal not include bread and wine
 as weil as his phrase concerning the bread, be his
 opinion, without expres Scripture sall include
 all kinde of bther meatis.

John Knor.

I purge me first, that I neither burden my
 Lorde, with informality, neither yet, that his
 lordship, trauelleth by naturall reason onelie, to
 persuaide to man. But because the whole state
 of the cause (as I understand) standeth in this,
 whether that Abraham and his souldiors broght
 back againe, superfluitie of bread & wine or not,
 I haue desired the same to be prouen by the expre-
 sed worde. The phrase is not mine onely, but I
 did aggre with my Lorde, bringing in the same
 first. And now why I think that Abraham, and
 his, broght no superfluitie of bread and wine
 back againe? the reason is, because the text do-
 eth plainlie affirme, that victualles, besydes the
 other substance, wes caried away by the enimi-
 es. But that any victualles, besydes the substance
 were broght back againe, there is no specifica-
 tion.

Let all
 men iud-
 ge if
 this rea-
 son be
 not suf-
 ficient.

Ad. Quintyne.

Because I perceau John Knor, dois not
 meit the heid of my partickle quhair I do mark
 the conference, betuix the phrases of the Scrip-
 tures alledged be vs baith: quhairin (etter my
 iudgement) consistes the marchis point of the
 purpose, I will trauell na further thairin, not-
 withstanding

withstanding that I haue ground of ye Scripture abundantlie. And swa I wil go to ane vther heid, to assure the reader that Melchisedec brocht not furth bread & wine, to refresch Abraham and his company, I wil ground me properlie vpon the text, and on this maner. The text sayis, *Protulit* or *proferens*, quhilk is in the singular nomber as, ane, person bringand furth bread and wine, quhairfore necessarlie it concludes he brocht not furth bread and wine to refresch ane multitude, as Abraham and his company was, quhilk was not possible to ane person to do: but onelie to mak Sacrifice conforme to my beginning.

John Knor.

What I haue answered, the beneuolent reader shall after iudge, to the present coniecture of my Lorde, I answer that if Melchisedec allone without al cōpany had brocht onely furth so muche bread & wine, as he wes able goodly to carie, yet shal it not be necessarlie concluded that therefore he brocht it not forth to gratifie Abraham, for an small portion may oftentymes be thankfull to many, but my Lorde appeareth to shoote at that ground, whiche I haue not laid for my principal. And therefore albeit his lordship shuld win it, yet my former strength were litle diminished (in my iudgement) for onles his lordship, be able to proue by the plaine wordes of the text that the bread and wine wer brocht forth to be offered vnto God, my principall ground doeth alwayes abyde. But § phrase of the Scripture,

The reasonng betuir Jo. Knor

and als the ordinarie manere of speaking, doeth often tymes attribute to the principall man, that which at his comandement, or wil is done, by his seruandes or subiectes, whereof I offer my self, to shaw in Scriptures, no testimonies then one, with tyme. And yet this is not my chief ground, but this I speak for explaning of the text.

M. Quintyne.

Of the formar pertickle I mark twa heides in speciall, quhilk dois not onely giue apperance for my pretence, bot plainlie dois conuict, as the godlie and ineffectionat reader may cleirly perceaue. The first heid is, quhair John Knor dois allege that Melchisedec brocht furth bread and wine, to refresch Abraham and his werie companie, quhilk plainly differis fra his speaking present, sayand that it was to gratifie Abraham and his company, quhairinto thair is sic manifest diffirence as it giues plaine persuation, his ground in this heid to be nochtis. Secondly, it is against the ordur of nature, to think that ony ane man (lat be ane King and ane Priest) could bring furth that might gratifie, lat be to refresch sic ane multitude as, thre hundreth and auchtene werie personis.

John Knor.

What my Lordes iudgement doeth moue in the harts of the auditure, I remitt to there own iudgement, but I plainly affirme: that neither in my worde, nor in my dytment is, there any such repugnance or diffirence, as iustlie may conuict me

Consider
what shi
fes my
lord sou-
ght.

me to haue an euil ground. For in my former sayinges, my wordes were, that by probable coniecture, the bread & wine were brought forth by Melchisedec, to refresh Abraham and his werie company. I did not affirme, that he and his whole cōpanie were thereof whollylie refreshed. And in my latter wordes, I say, that albeit there had bene no more bread and wine, then Melchisedec onely brought forth, yet doeth it not thereof necessarilie conclude, & the same were not brought forth, to gratifie Abraham. In which maner of speach, this terme gratifie, doeth nether repung, nor yet differ, from the terme refresh, otherwise, commonlie doeth in maner of speach Genus and Species, that is to say, the more generall, and the inferior. For in sofar as Abraham and his company were refreshed by the bread & wine (were it neuer so litle) in sofar doeth he bring it forth, to gratifie him. Protesting plainly, that vnwillinglie I am compelled thus to answer.

Note

And thus endeth the second dayes trauell, all whole spent to answer my Lordes shifting. Whereunto he wes moued, because he wes not able to proue that Melchisedec offered bread and wine vnto God, as willinglie ones he tooke to proue.

M. Quintyne.

As dois John Knox, sa do I with all my hart, remit me to the iudgemente of the auditor, in this heid: and will not report the heides, of his former pertickle for auoiding of prolixtnes. But now will I conclude with ane argument.

I

The ressoining betuix Jo. Knor.

And thus beginnes M. Quintyne the thrid day,
hauing this argument written in paper
which he caused to be red.

M. Quintyne.

Whattſoeuer opinion is conceaued of the Scip-
tures of almightie God, hauand na expres testi-
monie nor apperance of the same, is alluterlie to
be refused (as sayis John Knor him self). Bot
swa it is, that John Knor awin opinion, conce-
aued or contracted of the Scripture, cōcerning
the bringing forth of bread and wine, by Melchi-
sedec, to refreſche or gratifie Abraham and his
werie company, is not expresse contened in the
Scripture, nor hes na apperance of the samin:
therefore it followis weill, that it is alluterlie be
his awin iudgement to be refused.

Moued on godlie zeill (honorabile auditor)
that in this dangerous tyme, the treuth shoul-
cum to tryal, in sic maner, as the conscience of
sic, as ar perturbed (sakar as lies in oure sober
possibilitie) shoulde be establesed, and at quietnes:
we set furth certane artickles (as plesed God to
gif vs grace) vnto the quihilis, John Knor tuik
on hand to mak impugnation: specially to the
artickle concerning the messe. Day houre & place
beand appointed and obserued, I come to defend
my artickles, and in speciall my artickle con-
cerning the messe. And according to the samin, tuik
me properlie to my warrand, grounded bpone
Goddess word: vnto the quihilk warrand, John
Knor, as zit hes maid na impugnation, bot de-
syred me to sustene and defend the name, the ac-
tor, the ceremonies, the opinion of men cōceaued
of

Let the
blindest
amongst
the Pa-
piſtes
iudge.

of the messe, and gif it wes ane Sacrifice Propitiatorie. I beand willed, that we schoertlie sould go to the ground, and effect, and substance of the purpose quhairfoze we come, I stude be my artickle and warrand, as they ar written: not refusand to defend, the heides aboue reheirsed, as tyme and place sould serue. And notwithstanding that I was sufficientlie grounded vpon Gods worde, quhilke I tuik to be my warrand, and tuik lykewise vpon me, farr aboue my habilitie, the place and personage of ane defender: nottheles throuch occasion that serued (as work will beir witnes) I was constrained to tak vpon me the personage of ane persewer, farre by my appetit, zeal, and the weill of my cause: and als by the opinion of all sic as wald the weill of the samin, moued on godlie zeill (as God be iudge) that the trueth sould cum to a tryal, to the pleasure of God, and satisfaction of the honorable auditor, I beand cled with the personage of ane impugnar, expres contrar to my mynd, for sic causes as ar aboue reheirsed, I maid impugnation, not be manlie imaginationis, bot be the manifest worde of God. And that thre maner of wayes, first to tak away John Knox conceaued opinion, that Melchisedec brocht furth bread & wine, to refresche or gratifie Abraham and his werie company, I called to remembrance, how that the spulzeis of nyne Kingis, and of certain citeis to, was recouered be Abraham, quhairthrouch, he and his company, was sufficientlie refreshed, and had yneuch to be refreshed on, swa

Note
that my
Lorde
confesses
that he
wes pers-
sewer &
that he
hes hurt
his own
cause.

Sed sero
capiunt
Phryges.

Let your
freinds
yet iudge

The reſſoning betuix Jo. Knor

that they miſſered not to be reſreſhed with breid
and wine of Melchife dec. Secondlie quhair Jo.
Knor maid queſtion, that they had not bread &
wine. I returned againe to the text, to werifie
the ſamin. Quhilk ſayes, and all thingis, pertey-
nand vnto meat. Inferrand that in this phraſe,
was contented bread and wine, conforme to the
phraſe of the Scripture, quhair mention is maid
onellie of bread, contenand all thingis neceſſar
for mānis ſuſtentacion, he findand this not ſuffi-
cient ſatiſfaction. Zit zeid I not to mānis imagi-
nation, bot to the plaine text, and grounded
me vpon the wordes of the text ſayand. Melchi-
ſedec brocht furth bread and wine. Inferrand,
in that it was ſpoke in the thrid perſon ſingular,
it was againſt the ordoure of nature, to think
that ane mā, ſould bring furth (eſpecially he that
was ane King and ane preiſt) to tak that paines
to bring furth bread and wine, that nicht grati-
fie (lat he to reſreſch) the hūdreth and aughtene
men. Seand that inuiniſible perſuations, proper-
lie gathered vpon the text, could na wiſe bring
John Knor, to confeſſe that thing quhilk appe-
red vnto me conforme to the Scriptures of al-
michtie God, and all gude reſſon he ſould haue
confeſſed. Then concluded I with the Scrip-
tures, as I did begin, as my conſclusion wil beir
witnes, that he wald haue iuſtified his opinion
conceiued of the Scripture, cōform to his awin
ſayingis, be the expreſ word of God. And of my
liberalitie wil grant him zit, gif he hes any ma-
ner of apperance of the ſamin, notwithstanding
he ſaid to me, he wald not gif me ane hair of his
heid

How
ſhal that
be pro-
uen.

But did
not does
not ſo
appir to
others.

For yet
will do
to hurt a
iuſt cauſe

heid, gif I could stand thir seuen zeires.

John Knor.

Protesting first, that I may answer, in writ, vnto the former argument (because as I perceiue it wes before conceived in writ) I enter in shortly vnto the long discourse, made by my Lorde: not willing to answer euerie part thereof, but onely so muche, as may appear to infirme the iust cause. And first, where that my Lorde affirmeth, that I haue made no impugnation vnto his lordships artichle concerning the masse, I am content, that not onelie this honorable audience, but also the whole earth be iudge, in that point. For I haue plainlie denied, that ether the masse, hath approbation of the plaine worde of God, ether in name, action, opinion (to witt written of the masse, taucht of the masse, and in the conscience of men, conceived of the masse) & finally that the actor therof, for his vsurped power, hath no greater assurance of Gods worde. Which whole heades being denyed to be disputed, at the present, against my Lordys artichle and ground, I did thus reason: that his lordship wes not able to proue that Christ Iesus, in his latter Supper did offer his bodie and blood vnto God his father, vnder the formes of bread and wine. His lordship taking for his proue, the alledged Sacrifice of Melchisedec in bread and wine, offered vnto God. I did lykewise deny, that Melchisedec did at that tyme (to wit in the presence of Abraham) offer ether bread or wine vnto God, which hath bene these two dayes by-

Note.

The reasoning betwix Jo. Knor

past in controuersie betwix his lordship and me. I haue alwayes denied, that the holy Spirit, in any notable or euident place of Scripture doeth affirme suche an sacrifice to haue bene made by Melchisedec vnto God: & whil þ I did hear no place of Scripture adduced, for the approbation thereof, my Lorde demandand of me, what then I thoght wes done with the bread & wine, I answered, that albeit, I wes not bound to giue my iudgement, because that he wes bound to proue his affirmatiue (as yet I say he is bound) and thereof I wilbe content, that his lordships mooste fauorable freindes, of best iudgemēt, yea, euen if his Lordship please, the Lordes of the Session, be iudges in that point. I answered, I say, that be coniecture, the bread and wine were broght furth by Melchisedec, to refreshe Abraham; and his werie company. Upon which occasion, his lordship (how iustlie let all mē iudge) did cleith him self againe, without my procurement, with the personage of ane impugnar. And did adduce suche thinges, as best pleased his lordship, whereto I did answer, as þ whole conference will report, and as I suppose, sufficientlie to euerie thing objected, except that because my Lord did not touche the exposition alledgede by me, vpon the wordes, Melchisedec allone did bring forth bread and wine (as my Lorde alledgedeth) I differed to bring in the conference of Scriptures, to proue that it is an thing in Scripture berrie commune, that the thing, that is done at the cōmand of any notable person,

Consider
der what
iudges
I admit

Contrar
the obiec
tio made
of impos
sibilitie
& that it
was aga
inst na
ture that
Melchi
sedec al
lone sho
uld bring
forth bre
ad. &c.

and the abbote of Crostraguell.

24

persone, is attributed vnto him self, although it be done, be seruandes or subiectes at his command, which I do now shewlie. It is said in Scripture, that Noe did all that God commanded him: and plaine it is, that God commanded him to make the Arch, which wes i building the full space of a hundreth yeares. God further commanded him to furnish the Arch withe all kinde of victualles, which the text affirmeth, that he did. Now if we shal conclude, that Noe allone cutted euerie tree, Noe allone did hew euerie tree, and so forth: it appeareth to me that we shal conclude a great absurditie. The same is euident in Dauid, of whome mention is made, that he being Prophet and King, deuided to the whole people, yea, vnto the whole multitude of Israel, yea, bothe to men and women, an portion of bread, an portion of flesh, and an portion of wine. Gen. 6, 7

If we shall think, that Dauid did this with his own hand, we shall conclude in my appearance, & forwar absurditie. The same is manifest by many other phasies, yea, and by our daylie maner of speaking. And therefore yet as of before. I think my Lordes exposition coact, in that he will admit none to haue broght forth the bread and wine, but Helchisedec allone. But howsoeuer it be, it moueth me nothing, for vnto suche tyme, as that my Lorde, in plaine wordes pronounced by the holy Gospe, proue that Helchisedec, did offer vnto God bread and wine: he hath prouen nothing of that, which he took on hand to proue. And therefore I greatlie feare,

2 Sam. 6

The reasoning betuix Jo. Knor.

The best
ground,
culd find
nogrou-
nd with-
in the
word of
God.

that whill that , which his lordeship calleth the best, is so long in finding an sure ground within the Scripture, that the rest in the end, be found altogether groundles, at the least within þ boke of God. And therefore I desyre, as of before , to hear his lordshipes probation of the principal.

W. Quintyne.

I am soxie that we ar contrined on this manner, to driue tyme , ather parteis in iustification of his awin cause : bot willes quicklie to go to the markis point, as I haue euer done, conforme to my artickile and to my warrand: and makis the haile warld to iudge , quhither it is my deutie, efter formall reasoning , to defend the saides artickles, or to proue, or to impung. Quhair John Knor makis ane meine , that I haue brocht my argumētis or purposes in writ : quhat I haue in worde or writ , or vtherwayes, I praise God.

Bot the trueth is , according to my custome , I maid memorie, efter my repose, of sic heides, as I thocht, I was able to haue busines ado with all. And that I did be the grace of God onely, not that I am eschamed to be learned with ony man that wil teach me. And as to the conclusiō of his partickile , quhair he dois mak meine , yat I haue na ground of the Scripture for the messe (as he beleuis) will God sall frustrat his expectation in that , and all others. And assures him will God sall iustifie the messe als sufficientlie, conforme to my artickile, as he and all the rest of his opinion in christendome, salbe able to iustifie be expres Scripture , or ony vther meine , that

Jesus

When ye
perform
promes
let men
belue
you.

Jesus Christe is ane substance with the father. ^{homonā-}
 And that it be not thocht that thir ar wantone ^{on que cō-}
 wordes, like as the mater sould not cum to pas, ^{substantia}
 bot that I wald trifle the mater: I will desyre ^{tis}
 John knor maist humble & hartlie for Christes
 sake, lat vs go schortlie without trifling to the
 purpose, and lat wark heir witnes. And I wa re-
 quires, to resume my argument, and say thereto
 formallie as effeires.

John knor.

Because that euerie man muste giue accomp-
 tes before God, not onely of his workes, but also
 of his wordes and thoghts. I will make no fur-
 ther protestation, whether that I haue defended
 hitherto my own opinion, or a manifest treuth,
 or whether that I haue impungned any treuth
 of God, or a manifest lie (let this be said with
 reuerence of all persones, for the iustnes of the
 cause) leauing, I say, the iudgement to God: I
 say that I haue in plaine termes iustlie oppung-
 ned bothe the groudes, broght forth by my Lord,
 for defence of his artickle. For in plaine wordes,
 I haue denied, that Jesus Christe, into his lat-
 ter Supper, did make any Sacrifice of his bo-
 die and blood, vnder the formes of bread and
 wine, vnto God his father. And likewise I
 haue denyed, that Melchisedec did offer vnto
 God, bread and wine as of before. which grou-
 des, because my Lorde hath not hitherto puen,
 I must hold them as impunged and oppugned:
 euer whill, I hear the ground of Melchisedec,
 plainly prouen, by plaine Scripture (to wit)

The reasoning betwix Jo. Knox

Let my
lord an-
swer
when he
pleases.

Let the
godlie
iudge if
the masse
& Christ
& Iesus &
his di-
uinitie
oght to
hing in
one bal-
lance.

that the plaine Scripture say, that Melchisedec offered vnto God bread and wine : or that it be of any plaine and euident Scripture , plainlie conuicted, that so he did. His lordship, oght not to think it strange , although I require to answer in writ, to that argument , which his Lordship hath pponed, conceaued before, and committed in writ, for such I take to be, the libertie of all fre disputations. Whose lauboure it wes, or is, I nothing regard. For so long as God doeth minister vnto me, spirit & life, with iudgement and habilitie, I intend (by his grace) til oppug, that which in my conscience I hold to be damnable idolatrie. And where his lordship sayeth , that he is als able to affirme the masse (which I impung) to be the ordinance of God, as that I or any of my opinion , is able to proue Iesus Christe to be one substance with the Father : with reuerence of his lordships personage blood , and honor , and with the reuerence & pacience , of the whole auditor, I say, that the assercion is not onelie rather, but also moste dangerous, yea, and in a part blasphemous. For, for to compare the greatest myserie, yea, the whole assurance of our redemptiō, with that, which as it hath bene used, hath no approbation of Gods worde (for that I haue impugned, and intendes to impung) can not lack suspicion, of a lightlie esteaming of our redemptiō. And to cut the matter short, the former question being decided (to wit whither that Melchisedec, did offer vnto God bread and wine) I offer myself, without further delay, to proue, that Iesus Christe,

Christe, is of one substance with the father: and that by the euident testimonies of Gods Scriptures. And therefore yet as of before, I humbly require his lordship, to prepare him for his probation of the formar, to witt, of the oblation of Melchisedec.

M. Quintyne.

Quhair John Knor dois affirme, that in plaine termes, he hes iustlie impunged, baith ye groundes, brocht furth be me, for defect of my artickles. I answer, I deny that he hes maid ony impugnation. And quhair he sayes, that in plaine wordes, he hes denied, that Iesus Christe, into his latter Supper, did make ony Sacrifice of his bodie and blude, vnder the formes of bread and wine, vnto God his father: or that Melchisedec did offer vnto God bread and wine, as of before. I answer, that it is his deutie to mak impugnation, to my assercion, conform to my warrant, for denying, is na proper nor sufficient impugnation. And quhair he sayes, that because I haue not hidderto prouen the saidis groundis. Pour warrand is so weak that it needs no other ac. I answer, that it is my deutie to defend and not to preif, conform to my artickle, & my warrant. impugnation, the to say it is not. And quhair he despyes tyme to answer to my argument, pponed this day in writ, I frely grant it vnto him. And quhair John Knor sayes, Then ye yat my assertiō is not onely rashe, bot also maist dangerous, ouersaw zea, and in ane pairt, blasphemous. yourself. I answer, that quhair he sayes, I am to rashe: I wis his modestnes in this samin, sic as becu- is ane sincere christiane, like as he is reckned to

The reſſoning betuix Jo. Knox

Blasphe-
mie is
blasphemie
mie be-
fore that
ma pzo-
ue it.

Not as
papistes
haue v-
sed it.

Aduert
what ye
speak.

My lord
wolde
haue bur-
sen if this
byle had
not bz-
ken.

be. And quhair he callis my assertiō in ane pairt blasphemous: than had bene tyme to haue cal-
led it blasphemie, quhen he had prouen it in deid
sufficientlie. And quhair he sayes, it is dange-
rous, thair is na danger, it beand vnderstand,
as I say, and treulie meines. For I am mair nor
assured, that Iesus Christ our Lord, is ane sub-
stance with the ffather, & als that Iesus Christ
is the author and institutor of the messe. And
swa dois not ane heritie, mak impugnation to
ane ither. Bot in this maner of speaking, I wil
plaine my industrie, giuen vnto me be the grace
of God, willing to contrasit the wisdomie and
prudence of the wise and pruden medicinair (for
we are, and sould be of reſſon, medicinairs to the
saule) for lyke as the prudent medicinair, dois
expell ane venenome or poyson, be contrapoy-
son. Swa wald I expell the damnable herities,
of the Calvinistes, Lutherians, and Accolamp-
padians, against ye blisset Sacrifice of ye messe,
be conference with the damnable herities of the
Arrians, quha did alledge ten testimonies of
Scripture for ane, geuand mair appearance, to
preis that Christ was not ane substance with the
ffather: nor dois the Calvinistes, Lutherians,
and Accolampadians, to preis that the messe, is
idolatrie: as I sal sufficientlie iustifie, as may
stand to the glorie of God, and weil of my cause.
To the latter pairt, quhair he sayes, to cut the
mater schort, the former question beand decided
(to wit quhither that Melchisedec did offer breid
and wine vnto God or not) he offeris him selfe
whithout

without farther delay, to proue yat Iesus Christ is ane substance with the ffather. ac. I answer to the hinder pairt of this partickle. I wis of God, he and all others of his opinion missered als lytle probation or persuation, to the ane, as I do to the other, as I wald say, to beleue the messe, to be the institution of Christ Iesus, as I do mair nor assuredlie beleue, Christe to be ane substance with the ffather, and desyres na probation thereof: bot fall God willand preif ye ane be the Scripture als expres, as he fall preif ye other. And quhair he humblie desyres me, to prepar me for the probatiō of the formar (to wit of the oblation of Melchisedec). I humblie and hartlie desyre John Knox, as he will testifie his feruor, that the treuth cum to ane tryall, and as he wil satisfie the expectation of the noble auditor, that he will mak impugnation formallie according to his deutie, to my last argument and conclusion.

That ar
you ne-
uer able
to do.

John Knox.

Where my Lord to vnburden him self of that, which by all reason, he ought to susteane, to wit, to proue his affirmatiue, by him self proponed, sayeth, that to deny, is not properlie to impung. I answer, that in that cace, it is mosse proper. For he that pponeth for him self an affirmatiue, and his aduersar denying the samie, is euer still bound to the probation thereof, and the aduersar hath euer still impungned it, vnto he proue it, and thereupon I desire iudgement. To the Second, I stil affirme that it is his lordships deutie,

Your
lordship
took to
proue
your gr-
ound by
the text,
and that
you haue
not don.

The reasoning betwix Ioh. Knorr

And that
he hes
recreated

to proue his affirmatiue, whereupō standeth the victorie of his whole cause: w^h is be me in plaine wordes denred. To the thrid, I thank his lordship hartlie, and promises vnto him an answer, againe in writ, this present conference being put to an sufficient end. To the fourt. As my protestation will witnes, I speak against the asserciō onelie, and not against the persone: whiche yet (in my iudgement) lacketh not suspicion of the former crimes. For howsoeuer my Lord be persuaded of the ground and assurance of the messe (the assurance whereof I haue not yet hard) I my self am fully assured, that there be mo then ten thousand, which euidentlie do knowe, the vanitie and impietie of that masse, which I haue unpungned: who nottheles, moste constantlie beleue Iesus Christe, to be of one substance with the Father: yea, that do beleue, whatsoeuer by the Scriptures of God, can be prouen necessarie, for saluation of man. Therefore yet againe, I say, that to lay in any maner of equalitie, that which is moste sure, and that which was neuer yet plainlie prouen by the Scriptures of God, to be the institution of Iesus Christ: is more subiect to the crimes foresaid, then that I can be subiect to any suspicion of immodestie for my former wordes. To the blasphemie, I answer, as before. Immediatlie to the sext. Now that euer my Lord vnderstandeth and meaneth, that his lordship is als able, to proue the masse to be the institutiō of Iesus Christ, as I am able to proue Christ, to be one substance with the Father: I think

think that an great number will think my lordes affirmation, verrie hard to be prouen. And I my self will still continually dout, vnto the tyme, I hear the probation led. To the seuent, as touching my Lordes comparifon of the mediciner, and of his lordships industrie. What the pastors of Church ought to be, the Scriptures plainly do teach vs: but what vniuersallie they haue bene these nyne hundredeth yeares bypast, histories, experience, and recent memorie, hath taught vs, yea, and presentlie do teach vs: to the great greif of all Christianitie. Where that his lordship doeth in plaine termes, condemn the Caluinistes, Lutherians and Acolampadians, of heresie: I wold haue required of his lordship delay of time, according to his desyre of me, vnto the tyme, that there cause had bene sufficiētlie tried, in an lawfull, vniuersal counsell, deulie indicted, and conuened. Bot where that he compareth, the doctrine of the forenamed, with the damnable heresie, of Arrius: I wold lykewise haue wished vnto his lordship greater foresight, in so graue a mater. For howsoeuer the Arrians appeared to abound in testimonies of Scriptures, without all ground, indistinctlie cōgested (and that because they made no diffreence betwix the two natures in Iesus Christe, but did foolishlie appropriat to the Godhead, that, which did onelie aperteane to the manlie nature) yet think I, that my lord shall neuer be able, by plaine Scripture, to impung any chief head, ether affirmed, or denyed, in doctrine of saluatiō by the foresaides persons;

Let my
lorde ac-
cuse be-
fore he
cōpair.

The reasoning betwix Jo. Knox

lyke as did the godly and learned in there ages, the foresaid damnable herisie. To the last, I haue already promised to answer, to my Lordes argument in writ: and therefore ought not to be burdened with it now, especiallie because it is without our former ground, and doeth not properlie apperteane to the cause. And yet therefore now last for conclusion, that we shal not be compelled continually to repeat on thing, I desyre my lord according to his deutie, and reason of disputati-
on, to bring forth his probation of his two former groundes, be me plainly denied.

Heir my
lord stay
ed & for
answer
offered
to me a
book.

This conference being ended, for this tyme, my Lorde presentlie did rise, for trouble of body, and then John Knox, did shortly resume, the principall groundes. And because the noble men heir assembled, were altogether destitute of all puiſſion, bothe for hors and man, the said John, humble required the foresaid Lord, that it wold please him to go to Air, where that better easement might be had for all estates. Which because my Lord utterly refused, the said John desired when that the said conference should be ended. My Lorde did promes, that vpon licence purchased, of the Quenes maiestie, and her honorable counsell, that he wold cōpeir in Edinburgh, and there, in there presence, finish the said conference. The said John did promes, to trauel with the secret counſel, that the said licence might be obtained. And desired the foresaid Lorde, to do the lyke with the Quenes maiestie, whereupon the said John Knox, took instruments and documents.

Whither
I haue
so done
or not
into then
them sel-
ues can
witness.

documents.

M. Quintyne.

At the conclusion of our reffoning, I gais
 John Knox ane argument in writ, desiring him
 that he wald iustifie his opinion be expres testi-
 monie of Scripture, or ony apperance thereof.
 Quhairto the said John required tyme to gif
 answer, and the tyme, nucht nawise serue, of
 farder reffoning, for sic causes, as ar compre-
 hended in the said John Knox witing. And as
 toward his desyre of me to Air, treulie it was
 thing that I nucht not presentlie, comodiously
 do. Bot alwayes, I will copeir before ye Que-
 nes grace, and sic as hir grace, plesis to take to
 be auditors, to defend the saides artickles, and
 in special the artickle concerning the messe, as
 thay ar witten, quhen and quhair it be hir
 grace plesure, swa that the habilitie
 of my bodie will serue ony wise
 as I hope to God it sall,
 to quhom be praise
 glorie and ho-
 nor for
 ever.

The
 answer
 was gi-
 uen be-
 fore, so
 that it
 apperte-
 ned not
 to me
 to proue
 my inter-
 pretatio,
 but it ap-
 pertened
 to my
 lord to
 proue
 that mel-
 chisedec
 offered
 &c. But
 that can
 not my
 lord in-
 derstand

Crostraguell

The reasoning betwix Jo. Knor

The answer to my Lordes last argument,
proponed by him in writ, the last day of
disputation. The argument is this.

M. Quintyne.



W hatsumeuer opinion , is conceaued
of the Scriptures of almighty God,
hauand na expres testimonie nor ap-
perance of the samin : is vtterlie to
be refused , as sayes John Knor him self. Bot
swa it is , that John Knor atwin opinion cōcea-
ued or contracted of the Scripture , concerning
the bringing furth of bread and wine , be Mel-
chisedec , to refresh or gratifie , Abraham and his
werie company , is not expressly contained in the
Scripture , nor hes na apperance of the samin ,
thairfore it followis weil , that it is alluterlie be
his atwin iudgement to be refused.

John Knor.

If I should grant vnto you , my Lorde your
whole argument , I should but declare my self
ignorant of the art , and bmyndful of my owne
affirmation : but yet had ye prouen nothing of
your intent. The chief question , and controuer-
sie betwix you and me , is not whether that my
interpretation of that place (which at your in-
stance and requeast I gaue) be trew or not : but
whether that Melchisedec the figure of Christe ,
did offer vnto God bread & wine , whiche ye haue
affirmed , and haue laid it to be the ground and
cause , why it behoued Christe Iesus , to haue
made oblation

oblation of his bodie and blood, vnder the formes of bread and wine, in his latter Supper. Which bothe I denyed. So that it rests to you to proue, that Melchisedec the figure of Christ, did offer vnto God bread and wine. &c. And appertaines not vnto me, to proue my opinion, nor interpretation. For supposing that my opinion, conceaued of that place were to be reiected (as ye are neuer able to proue it to be) yet is your affirmatiue, neuer the better prouen, for if ye will conclude: it wes not broght forth to refresh Abraham (which yet is not prouen) ergo it wes broght forth to be offered vnto God: babes will mock you, and send you againe to your logick. But yet my Lord with your leaue I must come nerar you, and say, that the maior or first part of your argument is fals, and that ye falsly alledge vpon me, that which I neuer spak nor ment. Read the whole conference betwix you and me, and ye shall not find that I haue simplie affirmed that all opinion of man, conceaued of the Scriptures, is vtterlie to be reiected: onles the same be prouen by the manifest worde of God. For I am not ignorant that some interpretatiōs ar tollerable, yea, and may be to the edification of the Church, althogh they do not fully expres, the minde of the holie Gospe, in that place. But I haue affirmed, and yet affirmes, that nether the authoritie of the Church, the determination of the counsell, nor the opinion of ihe doctor, is to be receaued in matters of faith, & in the doctrine concerning our saluation: onles the same

The reasoning betwix Jo. Knox

be prouen by the expres word of God. And therefore my Lord, with your leaue, I must say, that ether wilfully or els by some ouersight, ye haue omitted bothe in the maior & in the minor of your argument, that which should haue bene, & cause and assurance of your conclusion. For thus ye ought to haue reasoned. Whatsoeuer opinion is conceaued of the Scripture of almightie God, concerning faith and the doctrine of Saluation, hauing no expres testimonie of the same, is to be reiected. But so it is,, that John Knox owne opinion, concerning the bringing forth of bread and wine by Melchisedec, is a matter concerning faith, and the doctrine of our Saluation. and yet hath no testimonie of Gods expressed worde: therefore it is to be reiected. If on this maner ye had reasoned, my Lord, (as of necessitie ye must do, if ye conclude any thing against me) I wold haue immediatlie denied the second part of your argument, and haue said: that to know or define, what wes done with the bread and wine, broght out by Melchisedec, is no artickile of our beleue, nether yet is it a doctrine, necessarie to the Saluation of man. For nether did Adam, Abel, Seth, Enos, Henoch, Methusalem, nor Noie, beleue any suche thing, nether yet is there since the dayes of Abraham, any comādemēt giuen by God, to beleue suche an artickile, yea, further in the whole Scriptures, there is no mention made what wes done with that bread and wine, and therefore it can be no artickile of our beleue, nor yet no doctrine concerning

cerning our Saluation, and so hath your argument broken the owne neck. If I list, my Lord to sport a lytill with you, I might find some occasion in the second part of your argument. For where ye affirme that my opinion concerning the bringing forth of the bread and wine, by Melchisedec, to refresh Abraham and his companie, is nether expressly conteined in the word of God, nether yet hath appearance of the same: and therefore vtterlie it is to be reiected. Now my Lorde giue me leaue, to turne this part of your argument in your owne bosome, if I can, and that so I may do, thus I reason.

The opinion

conceaued by my Lorde Abbote, concerning bread and wine, broght forth by Melchisedec to be offered vnto God, is not expressly conteined in Gods Scriptures, therefore it is vtterlie to be reiected. Bewarre my Lorde, that ye be not beaten with your own batton: for then must the masse, yea, the best part of the same, stand vpon an vnshure ground, that is to say, vpon the opinion of man, and hauing no assurance of Gods expressed worde. But now my Lorde, merynes set asyde, I humblie require you, by my pen, as I did by mouth, that depelie ye consider, with what conscience before God, ye dar affirme & doctrine to be holtsome, yea, a necessary to be beleued, whereof

Let my
lord de-
gest this

The reasoning betwix Ioh. Knor

ye are able to bring no prufe out of the manifest word of God. The second day of our conference and disputation, when I was constrained to answer, your freuole cōiectures and vanities: your bragges and boſte, offer blown out then ones, were, that your probation should be so euident, that the stones should heare your probation, and dead walles should se the iustnes of your cause. I patiently did abyde (althogh perchance with the greif of some brethren) these your wantone wordes, and thoght with my self Parturiunt montes. &c. But what is now produced and broght forth, the world may se. It may appeare that ye were hard beset, when for to auoide the prufe of your owne affirmatiue, ye fled to impugne, that which apperteaneth nothing to the purpose. For as I wes not bound to haue shewen vnto you what I thoght wes done with the bread and wine, broght forth by Melchisedec, so wes I not bound to haue defended, my interpretation and iudgement of that place: but vnto you it alwayes aperteineth (and if euer we meit againe vpon that head, it wilbe yet iudged to aperteine to you) to proue that Melchisedec, did at that time offer bread and wine vnto God, which I am well assured, that ye are neuer able to do, by any testimonie of Gods worde. And therefore must

collateralles

Potr.

and the abbote of Crofraguell. 32
collateralles brag greatlie of your victorie, ob-
teined in disputation against John Anor,
but I will not beleue you to be so baine
onles I shall knowe the certanitie
by your owen hand writ.

Let all men now iudge vpon what ground the
Sacrifice of the masse standeth. The hea-
uenly Father hath not planted within
his Scriptures suche a doctrine.
It followeth therefore that
it ought to be rooted
out of all god-
lie mēes
hartes.

the end

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